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SECOND GREEK READER

A. M. BELL

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SECOND GREEK READER

SELECTIONS

FROM

HERODOTUS AND XENOPHON

WITH

INTRODUCTIONS, NOTES, AND VOCABULARY

BY

A. M. BELL, M.A.



Oxford

AT THE CLARENDON PRESS

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PREFACE.

THIS little book has been prepared in the hope of meeting a want often felt by practical teachers. When a boy has learned his Greek grammar, there is almost no book of Attic Greek prose which is simple enough for him to be able to read. Almost the only available books are the 'Anabasis,' and the 'Selections from the Hellenica,' edited a few years ago by Mr. Philpotts. There is this objection to the language of Xenophon, that while '*dulcior illa quidem melle,*' it is often cast in too severe a mould for the comprehension of a beginner. The sentences of Herodotus are undoubtedly more simple and easy, and it seemed possible that a judicious selection of passages from Herodotus, when changed into Attic Greek, would put another book in the hands of the teacher.

Another advantage in choosing Herodotus is the interest of the narrative and the real importance of the historical events. There are a number of boys in all public schools who never rise higher than the fourth form. They remain at this stage for it may be a year and a half or two years. Frequently the only Greek they read all this time is the Anabasis, and they never read any more afterwards. Now although the Anabasis is a very interesting book, it relates a mere accident of Greek history, and can never excite the permanent interest which naturally attaches to the account of the great struggle for freedom in Greece. If boys are only to read one Greek book, it might be more profitable for them if that one contained more real pictures of Greek history and Greek life.

With this view the majority of these selections are chosen from those books of Herodotus which narrate the great contest between Greece and Persia. The later selections are from Xenophon, and are of a different kind. The first (pp. 82-102) are from the 'Lacedaemonian Republic,' and give an account of the training and principles which produced the men who fought at Thermopylae and Plataea. The second (pp. 103-124) are from the 'Life of Agesilaus,' and give the picture of a Greek statesman, who was felt by his contemporaries to be a true representative of Greek feeling.

The writer would call attention to the Syntax which is placed at the beginning of the work. This contains a methodical account of all the constructions which appear in the text, and the examples are also chosen almost in every case from the text. The object of this is to assist a teacher in bringing home to a boy the fact that the rules of syntax are not unknown mysteries which appear from strange sources in the pages of grammars, but examples of the common principles of all language. Careful references (p. 178) to these rules have also been added.

A vocabulary has also been appended. This is done from a belief that a beginner is seldom able to gain from a small dictionary the information which he requires, and because no dictionary can assist him to the use of idiomatic English. As the writer believes that boys ought never to be allowed to translate the ancient authors into slipshod English or anglicised Greek, the vocabulary has been prepared in a way which may give some help to meet this difficulty.

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SYNTAX.

The Cases.

§ 1. THE NOMINATIVE is the case of the *Subject*, the person or thing about which something is said. Sentences contain either a statement, question, or command. The Subject of every simple statement, question, or command, is in the Nominative Case. Thus every sentence contains, and every finite verb refers to, a nominative, either expressed or implied.

ταῦτα ἔλεξεν ὁ τύραννος. *The tyrant said this.*

φλυαρεῖς. *You are talking nonsense.*

ἄπιτε. *Go away.*

Obs. The terminations of a Greek verb contain in themselves pronominal elements, so that a personal pronoun is not expressed in Greek in the nominative case, except for the sake of special emphasis.

§ 2. The verbs 'to be,' 'to become,' 'to appear,' 'to be proved,' 'to be called' or 'named,' 'appointed' or 'chosen,' are followed by an adjective or substantive, referring to the subject and agreeing with it in case.

ὁ Δαρείος κάπηλος ἐπεκλήθη. *Darius was nick-named the trader.*

ὁ Ξέρξης βασιλεὺς ἀπεδείχθη. *Xerxes was appointed king.*

Obs. These sentences have no meaning till the substantive or adjective has been added to *complete* the meaning of the verb. Such words are often said to form the *complement* to the verb.

§ 3. After verbs of 'wishing,' 'seeming,' 'beginning,' 'ability,' 'deserving,' and others which are followed by an infinitive, the substantive or adjective of the predicate will, if it refers to the subject, be in the nominative.

ὁ Μιλτιάδης ἐβούλετο στρατηγὸς εἶναι. Miltiades wished to be *general*.

αὕτη ἡ πόλις οἷα τε ἐστὶ πρώτη τῶν Ἑλληνίδων πόλεων γενέσθαι.

This state is able to become foremost among Greek states.

§ 4. Even after an infinitive dependent on a verb of saying, an adjective or substantive, referring to the subject, will be in the nominative case.

ἔφασαν ἔτοιμοι εἶναι. They said they were ready.

οὐχ ὑπισχνούμαι οἷός τε εἶναι δέκα ἀνδράσι μάχεσθαι. I do not profess to be able to fight with ten men.

Obs. Contrast this with the Latin. *Dixerunt se paratos esse. Non equidem profiteor me contra decem viros pugnare posse.*

The Accusative.

§ 5. The ACCUSATIVE is the case of the *Object*, the person or thing against which some action is done.

Transitive Verbs, whether active or deponent, are followed by an accusative of the object on which the action which they express is directed.

τὸ τέρας ἔφηνεν ὁ θεός. The god revealed the sign.

ἐξείλον δεκάτην. They selected a tithe.

οἱ Φωκεῖς ἐφύλασσον τὴν ἀτραπὸν. The Phocians were guarding the path.

ὑπεδέξατο πεντήκοντα τάλαντα. He promised fifty talents.

§ 6. Verbs, whether transitive or intransitive, are followed by an accusative of meaning kindred to the verb. The object in this case is not something different from and external to the verb, but an object implied in the verb itself.

ἔπληξε πληγὴν. He struck a blow.

ἐβίου βίον. He lived a life.

ἐφθέγγατο ἔπος. He spoke a word.

Obs. This accusative is frequently found with the passive voice of a transitive verb.

ἐτραυματίσθη τραῦμα. He was wounded with a wound.
 ἄνδρες Μηδικὴν ἐσθῆτα ἤσθημένοι. Men dressed in Persian
 attire.

§ 7. This Accusative is very common with the neuters of pronouns or adjectives.

ταῦτα συμβουλεύω. I give this *advice*.
 ταῦτα παρέσκευάσατο. He made these *preparations*.
 πολλὰ φλυαρεῖς. You talk much *nonsense*.
 οὐδὲν ἄμεινον ἤθλουν. They fared *no better*.

§ 8. Verbs of 'asking,' 'teaching,' 'acting towards,' 'hurting,' 'depriving,' 'concealing,' 'putting on' and 'putting off,' and some others, are often followed by two accusatives, one of the *outward*, the other of the *inner* object.

τρεῖς μυριάδας τῶν Ἀθηναίων ἐποίησε τοῦτο. He did this to
 thirty thousand Athenians.
 πολλὰ τοὺς Πέρσας ἐβλάψε. He did much harm to the
 Persians.

§ 9. Verbs in themselves intransitive, by composition with a preposition, acquire a transitive force, and are followed by an accusative of the external object.

διαβάντες τὸν Ἀσωπὸν. After crossing the Asopus.
 διεξῆκει πάντα. He went through every detail.

Obs. Compare such Latin constructions as *silvam evadere, egredi urbem*.

§ 10. Transitive verbs of 'naming,' 'calling,' 'appointing,' 'creating,' 'making,' and others, whose meaning is in themselves incomplete, are followed by two accusatives, one of the *object*, the other of the *complement*, or word necessary to *complete* the meaning of the verb. See *above*, § 2.

ὁ δῆμος εἵλετο τὸν Μιλτιάδην στατηγόν. The people chose
 Miltiades as *their general*.

τίθεμαι τὰ ἔπη παραθήκην ὑμῖν. I make my words *a pledge* in your hands.

§ 11. The Subject of an Infinitive, dependent upon a verb of 'saying,' 'thinking,' 'asking' or 'ordering,' or some equivalent phrase, is in the Accusative case.

λέγει Ἰωνας δούλους εἶναι. He says *that the Ionians* are slaves.

ἄγγελον βασιλεῖ Δαρεῖφ Σάρδεις ἐμπεπρῆσθαι. Announce to king Darius *that Sardis has been burnt*.

ὄνειδός ἐστιν Ἰωνας δούλους εἶναι. It is a disgrace *that the Ionians should be slaves*.

ἐξηγγέλθη βασιλεῖ Δαρεῖφ Σάρδεις ἐμπεπρῆσθαι. It was announced to king Darius *that Sardis had been burnt*.

Obs. Clauses formed by the union of an accusative with infinitive after active and transitive verbs, represent an accusative of the object (of meaning kindred to the verb); hence they are frequently called *Object-clauses*. Similar clauses with an intransitive, passive, or impersonal verb, take the place of a nominative case; hence they are called *Subject-clauses*.

§ 12. Passive verbs, especially participles, retain a transitive force, which enables them to be followed by an accusative, often called the accusative of the *part affected*.

ἐτραυματίσθη τὰ πλευρά. He was wounded *in the side*.
τὴν χεῖρα ἀποκοπεῖς. With his hand cut off.

§ 13. On the analogy of participles, Adjectives are followed by a similar accusative, often called an *accusative of respect*.

τᾶλλα ὦν σοφός. Though clever *in the rest of his conduct*.
οἱ βάρβαροι οὐχ ὅμοιοι ἦσαν σοφίαν. The barbarians were not equal *in intelligence*.

§ 14. This use of the accusative is further developed so as to be used quite like an Adverb. *Adverbial Accusative*.

ἔφευγον οὐδένα κόσμον. They fled *in no order*.

Μῆδος ὦν γένος. Being a Mede by birth.

Obs. Under this rule fall many such expressions as τὸ παράπαν, 'altogether,' τὸ παραντίκα, 'at the moment,' τὸ παλαιόν,' 'in ancient times,' τὸ πρὶν, 'formerly,' τὸ λοιπόν, 'for the future,' and many others.

§ 15. Some participles, chiefly ὄν, ἔξόν, παρόν, χρεών, παρέχον, παρασχόν, are used impersonally in the Accusative, without further government. This construction is commonly called the *Accusative Absolute*.

χρεὼν αὐτὸν μὴ λέγειν τὸ ὄν. When he ought not to have told the truth.

παρέχον τῆς Ἀσίας πάσης ἄρχειν, ἄλλο τι αἰρήσεσθε; When it is in your power to rule over all Asia, will you make any other choice?

§ 16. Duration of Time and Measure of Space are expressed by the accusative.

ἐπορεύοντο πᾶσαν τὴν νύκτα. They marched on all the night.

ἡ νῆσος δέκα σταδίου ἀπέχει. The island is ten furlongs distant.

The Dative.

§ 17. The DATIVE Case denotes a *person*, or thing conceived as a person, interested or concerned in the action or state expressed by a verb.

Thus all verbs, whether transitive or intransitive, may be followed by a dative case of the *person interested*.

With intransitive verbs.

ταῦτα τὰ πράγματα ὑμῖν προχωρήσει. These affairs will succeed for you.

τούτῳ δὴ εἰς λόγους ἦλθεν. He came to a conference with him.

ἐστεφανοῦντο τῷ θεῷ. They put on crowns in honour of the God.

With transitive verbs (see § 5).

οἱ Φωκεῖς ἐφύλασσον τὴν ἀτραπὸν τοῖς Ἑλλήσι. The Phocians were guarding the path for the Greeks.

ἐξεῖλον δεκάτην τῷ θεῷ. They chose a tithe *for the god*.

Obs. 1. With personal pronouns this dative will often correspond to a possessive pronoun, or to a genitive case.

τὰ πράγματα ἡμῖν οὕτως ἦν. *Our affairs were in this condition. (Affairs were for us.)*

οἷς τὰ ὄπλα πρὸ τοῦ τείχους ἔκειτο. *Whose arms were lying in front of the wall.*

Obs. 2. The use of this dative with a masculine participle is noticeable.

ὡς συνελόντι εἰπεῖν. For a person making a summary to speak. To speak briefly.

§ 18. This dative is often used after the verb εἰμί, and corresponds to the English 'have,' 'possess,' 'belong to.'

ἔστιν ἀγαθὰ τοῖς ταύτην τὴν χώραν νεομομένοις. Blessings *belong to* those who live in this country.

οἷς οὐδέν ἐστι χρυσοῦ ἐχόμενον. *Who have* nothing like gold.

§ 19. With transitive verbs the person interested is often the recipient, so that the *dative* (case of *giving*) is often called the case of the *recipient*.

τὸ τέρας ἀνθρώποις ἔφηνεν ὁ θεός. The god revealed the sign to men.

ὑπέδεξάτο τῷ βασιλεῖ πεντήκοντα τάλαντα. He promised the king fifty talents.

τῷ πλήθει τοὺς νόμους Λυκούργος ἔδωκε. Lycurgus gave the laws to the people.

§ 20. Many verbs which have no direct object are followed by a dative, often called the dative of the *indirect* or *remoter* object. Such are verbs of 'obeying,' 'serving,' 'assisting,' 'fighting against,' 'being angry with,' 'pleasing,' 'displeasing,' 'leading,' 'following,' 'likeness,' 'meeting,' 'accompanying.'

Among these verbs are πείθομαι, λατρεύω, δουλεύω, βοηθῶ, ἐπικουρῶ, ἐρίζω, πολεμῶ, μάχομαι, ὀργίζομαι, χαλεπαίνω, ἀρέσκω, ἡγοῦμαι, ἔπομαι, ἔοικα, ἀπαντῶ, ὁμιλῶ.

Ὅς. The force of this case becomes very clear by contrasting the constructions of certain verbs which may be followed by a direct object (accusative), or by an indirect object (dative).

δέδοικά σε. I am afraid of you (i.e. lest you should hurt me).

δέδοικά σοι. I have fears for you (i.e. lest you come to harm).

φυλάσσω σε. I am on my guard against you (i.e. you are my enemy).

φυλάσσω σοι. I am on guard for you (i.e. I protect you: you are my friend).

τιμωρῶ σε. I take vengeance upon you. I punish you.

τιμωρῶ σοι. I take vengeance for you. I punish your adversary.

Contrast also ἡγοῦμαι σοι, I am a leader for you (*indirect*), with *duco te*, I lead you (*direct object*); ἔπομαι σοι, I follow for you, with *sequor te*, I follow you.

§ 21. Many intransitive verbs by composition obtain a force which enables them to be followed by a dative.

Such verbs are ἀνθίστασθαι, ἀντέχειν, ἐμμένειν, ἐπιέναι, ἐπιστρατεύειν, περιπίπτειν, προσήκειν, προσίστασθαι, συνέιναι, ὁμολογεῖν.

§ 22. After Passive Verbs, and verbal adjectives in -τέος, a dative is used, apparently of the agent or doer of the action, but really of the person interested or concerned. See § 16.

αὐτῷ κακῶς βεβούλευται. Bad counsel has been followed by him. (*In reference to him* evil counsel has been followed.)

ὥς τοῖς Ἕλλησιν ἐν Πλαταιαῖς κατέστρωντο οἱ βάρβαροι. When the barbarians had been overthrown by the Greeks at Plataea.

παραχωρητέον αὐτῷ. He must yield to.

§ 23. The dative is used with adjectives, as it is used with verbs, to express the *person interested, the recipient, the indirect object*.

Adjectives which are followed by a dative are those which denote 'advantage,' 'harm,' 'ease,' 'difficulty,' 'likeness,' 'unlikeness,' 'friendship,' 'enmity,' 'plainness,' 'obscurity,' 'fitness,' 'unfitness,' 'nearness,' 'usefulness.'

Thus χρήσιμος, βοηθός, ἀνωφελής, βλαβερός, εὐπειής, ῥάδιος, χαλεπός, ὁμοίος, ὁ αὐτός, φίλος, ἐχθρός, ἀντίος, φανερός, ἄπιστος, ἱκανός, πρόσπορος, χρηστός, or adverbs derived from these adjectives, will commonly be found to take a dative.

§ 24. Besides these uses with verbs and adjectives, in which the Dative denotes the person, or thing conceived as a person, concerned in some action, the Greek Dative is used, like the Latin Ablative, to denote various circumstances, which accompany the action of the verb, and limit it in the manner of an adverb.

§ 25. It is the case of the *Cause*.

ἡσθεὶς τῇ παρανέσει. Delighted *by the reply*.

Μαρδόνιος περιημέκει τῇ ἔδρᾳ. Mardonius was impatient *owing to the inaction*.

τῇ ἀρετῇ σώζονται μᾶλλον ἢ τῇ κακίᾳ. They preserve their lives *by courage* more than *by cowardice*.

§ 26. Of the *Manner*.

ἐπῆεσαν βόῃ τε καὶ πατάγῳ. They advanced *with shouts and noise*.

ταύτῃ ἐξέβη ἢ ἐγὼ λέγω. It happened *in the way in which* I am narrating.

οὐ μόνον βίᾳ ἐχειροῦτο τοὺς ἐναντίους, ἀλλὰ καὶ πραότητι προσήγετο. He not only subdued his enemies by violence, but also sought to bring them over by courtesy.

§ 27. Of the *Instrument*.

ἀποκοπεῖς πελέκει. Cut off *with an axe*.

ἀναγκαζόμενοι μάστιγι. Forced *by the lash*.

ἔφραξαν τὴν εἰσβολὴν τείχει. They defended the pass *with a wall*.

Obs. A similar dative of the instrument is used after the verb *χράσθαι* and its compounds. So in Latin *utor* is followed by an ablative, the case of the instrument.

§ 28. Of the *Accompaniment*.

ἀφίκοντο εἴκοσι ναυσί. They arrived with twenty ships.
 ἡ ναὺς αὐτοῖς ἀνδράσιν ἐάλω. The ship was taken, crew
 and all.

§ 29. Of *Condition* or *Respect*.

διαφέρουσιν ἀρετῇ. They differ in merit. (Merit is a
condition in respect of which they differ.)
 πόλει λογίμῃ ἢ Ἑλλὰς γέγονεν ἀσθενεστέρα. Greece has
 become weaker by a considerable city.

§ 30. The *Point of Time*, in answer to the question
 ‘When?’

τετάρτῳ ἔτει οἱ Αἰγύπτιοι ἀπέστησαν. The Egyptians re-
 volted in the fourth year.
 ἐνάτῃ οὐκ ἐξελύσεσθαι ἔφασαν. They refused to go out
 on the ninth day.

§ 31. The *Place where* is usually in the dative with
 a preposition, as ἐν τοῖς ἀγροῖς, ἐπὶ τῷ πόντῳ. Certain
 words, especially names of places, retain an old *locative*
case ending in ι, which has the appearance of being a
 dative. Such words are Μαραθῶνι, Σαλαμῖνι, Ἀθήνησι, Ὀλυμ-
 πίασι, Ἰσθμοῖ, Πυθοῖ, Δελφοῖς.

The Genitive.

§ 32. The GENITIVE Case denotes Origin, Intimate
 Union, or Separation. The case is very widely used, and
 with all parts of speech. The meanings which it com-
 monly implies are ‘belonging to,’ ‘coming from,’ ‘caused
 by,’ ‘referring to,’ ‘part of,’ ‘sharing in,’ ‘full of,’ ‘de-
 prived of,’ ‘careful of,’ ‘neglectful of,’ ‘ruling over,’ ‘in-
 ferior to.’

In Latin the Ablative is the case of Origin and Sepa-
 ration. The Greek Genitive after verbs, and the genitives
 of price, comparison, and the absolute use, are points
 where the Greek Genitive tallies with the Latin Ablative.

§ 33. It is the case of the *Author* or *Possessor*. This
 is often called the *Subjective Genitive*. If the substantive

and dependent genitive be turned into a sentence containing a transitive verb, the genitive will be the *subject*.

παῖδες Ἰόνων. Children of the Ionians. (The Ionians own the children.)

Ἀθηναίων ἀποικοί. Colonists from the Athenians. (The Athenians sent the colonists.)

ἡ παραίνεσις τοῦ παιδίου. The warning of the child. (The child gave the warning.)

Obs. 1. Sometimes the substantive on which the genitive depends is omitted.

ἦει εἰς τοῦ Κλεομένους, *sc.* οἶκον.

φοιτᾶν εἰς διδασκάλων, *sc.* οἴκους.

Obs. 2. The same Genitive is also used with Adjectives which signify 'belonging to,' 'peculiar to,' or their opposites. Such adjectives are οἰκεῖος, ἴδιος, ἀλλότριος, κοινός.

§ 34. The Genitive of the Possessor is also used with the verbs εἰμί, γίγνομαι; and especially with ἔστι, impersonal, with the meaning 'it belongs to,' 'is becoming to,' 'suitable to,' 'the duty of.'

ἔστιν ἀνδρείου. It is the duty of a brave man.

ἔστιν ἀνδρείας. It is a sign of courage.

§ 35. The genitive follows substantives or adjectives which have a transitive force. This is often called the *Objective Genitive*, as the genitive is the *object* against which the action implied in the substantive or adjective is directed.

If the substantive and genitive be now turned into a short sentence containing a transitive verb, the governing substantive will be the subject, *the genitive the object* of the verb.

ἡγεμὼν τῆς ὁδοῦ. Guide for the journey. (The guide showed the journey.)

τὸ κράτος τῆς στρατιᾶς. Authority over the army. (The authority directed the army.)

τεκμήρια ἀνδρείας. Signs of courage. (The signs showed courage.)

ψυχῶν ἀγῶνες. Trials of mind.

ἐπιμέλεια τῶν θεῶν. Care for the gods.

Obs. Occasionally both a subjective and an objective genitive depend upon the same substantive.

ἐκάστου αὐτῶν πρυτανεία τῆς ἡμέρας. The presidency of each of them for the day. ἐκάστου, subjective; ἡμέρας, objective.

§ 36. Adjectives with a transitive force are chiefly those which signify 'knowledge,' 'ignorance,' 'experience,' 'care,' 'neglect,' 'power,' 'inability,' 'guilt,' 'innocence,' 'responsibility,' 'cause,' 'fullness,' 'want,' 'deprivation,' 'value.'

Such adjectives are ἔμπειρος, ἀπειρος, ἐπιστήμων, ἀνεπιστήμων, ἐπιμελής, ἀμελής, κύριος, ἐγκρατής, ἀκρατής, αἴτιος, ἀναίτιος, ἐπίπλεως, μεστός, ὀρφανός, ἄξιος, ἀντάξιος; *and adverbs derived from such adjectives may be followed by the same genitive.*

Obs. To these should be added adjectives denoting capacity, especially those which end in -ικός, and adjectives derived from verbs followed by an accusative or genitive.

Such adjectives are πρακτικός, μηχανικός, ἐξεργαστικός, ἄγευστος, φειδωλός, ἀπαθής, *and others.*

§ 37. The Genitive is also used after substantives to denote a *thing numbered or measured.*

δύναμις ἀνδρῶν. A force of men; i.e. made of or consisting of men.

βοῶν ἀγέλη. A herd of oxen.

Obs. 1. The same genitive is frequently used after a neuter pronoun, and, more rarely, after a neuter adjective.

ὅσον ρώμης εἶχον. As much strength as they had.

Obs. 2. It is also used with the adverbs ὡς, πῶς, καλῶς, κακῶς, and a few others, especially in connection with the verb ἔχω.

ὡς ποδῶν ἕκαστος εἶχον. As fast as they could, each of them.

ἥτις ἄριστα σωματίων ἔχει. Whichever was in best bodily condition.

§ 38. The same genitive, of *Magnitude* or *Amount*, is used after the verb εἶμι.

τὴν ἄνοδον φὰς τριῶν μηνῶν εἶναι. Saying that the march amounted to three months.

ὄν ὀκτὼ ἔτων. Being of eight years; i.e. eight years old.

§ 39. The Genitive also denotes the *Material* of which something is made.

αἱ οἰκίαι καλάμῳ εἶχον τὰς ὀροφάς. The houses had roofs made of reed.

§ 40. After words which denote a *part* of something, the genitive is used to denote the *whole*. This is commonly called the *Partitive Genitive*.

Partitive words are substantives, adjectives used as substantives, pronouns, numerals, comparatives, superlatives, the article with an adjective, the verbs εἶμι and γίγνομαι, and some adverbs, especially those of place or time.

ἀρχὴ κακῶν. χωρίον τῆς Ἀττικῆς. μία αὐτῶν. τῶν τις στρατιωτῶν. οὓς τῶν νησιωτῶν κατέλαβον. Those of the islanders whom they seized.

πολλοὶ ἀμφοτέρων. ἡ χείρων τῶν γνωμῶν. The worse opinion.

ἄριστοι ἀνδρῶν ἀπάντων. ἐπὶ τῶν νεῶν. ἐνάντη ἱσταμένου τοῦ μηνός. τῆς Ἑλλάδος τοὺς μὴ δόντας. Those of Greece who did not give.

ποῦ γῆς; Where in the world?

πρόσω τῆς νυκτός. Far on in the night.

Ὅθεν. This genitive is often used after a proper name to define the locality of a place.

Κόρησος τῆς Ἐφεσίας. Coressus in the Ephesian territory.

§ 41. A partitive genitive may also stand in a sentence where it can hardly be said to come under the influence of any special word.

τῶν λοιπῶν ὑμῖν. Among the rest, to you.

ἀπέθανε τῶν στρατηγῶν Στησίλεως. From among the generals Stesilaus fell.

Obs. Similarly the partitive genitive may be used with a transitive verb to show that an *indefinite portion* of the object is affected by the verbal action.

λαβὼν τῶν ἄρτων. Taking up *some* of the loaves.

§ 42. The Genitive is also used as the direct object with a large number of verbs which involve the ideas of 'origin,' 'intimate union,' 'separation,' which have been said to be the ideas expressed by the Genitive case.

§ 43. Verbs of *Touching* or *Contact*. Such verbs are 'to aim at,' 'to hit,' 'to cling to,' 'be next to,' 'to touch,' 'to taste,' 'begin,' 'require,' 'be full of,' 'share,' 'partake in.'

Λυδῶν Φρύγες ἔχονται. The Phrygians are next the Lydians.

ἐπελαμβάνοντο τῶν νεῶν. They caught hold of the ships.

Among such verbs the more important are ἄπτομαι, ὀρέγομαι, τυγχάνω, ἐπιθυμῶ, ἐρῶ, δέομαι, μετέχω, μέτεστι, πειρῶμαι, κοινωνῶ, γέυομαι, πίμπλημι, πληρῶ, ἄρχομαι.

§ 44. With verbs of *Deprivation*. Such verbs are 'to deprive,' 'to rob,' 'to separate,' 'to fall short of,' 'to miss,' 'to be deceived in,' 'to spare.'

Ἐπίζηλος τῶν ὀμμάτων ἐστερήθη. Epizelus was deprived of his eyes; i.e. lost his eyesight.

γνώμης ἡμάρτηκας χρηστῆς. You have failed to reach a wise decision.

ἐλπίδος ψευσθῆναι. To be deceived in a hope.

The chief of these verbs are ἁμαρτάνω, σφάλλομαι, ψεύδομαι, ἀπέχω, ἀφίστημι (τινά τινος), εἶργω, κωλύω, στερῶ, ἀποστερῶ, ἐλευθερῶ, ἀπαλλάττω, χωρίζω, φείδομαι.

§ 45. With verbs of *Remembering*, *Forgetting*, *Care*, *Neglect*.

μémνησο τῶν Ἀθηναίων. Remember the Athenians.

ἐκηδόμην ἀπάσης τῆς Ἑλλάδος. I was interested in the whole of Greece.

Obs. These verbs may be called verbs of *mental contact* (§ 43), as they imply that the mind is brought into connexion with some object, or the opposite.

The chief are μέμνημαι, λανθάνομαι, ἀναμνήσκω, I remind, τινά τινας, ἐπιμελοῦμαι, μέλει μοι, κήδομαι, προορῶ, ἀμελῶ.

§ 46. With verbs of *Ruling, Command, Superiority, Inferiority.*

τοῦ δεξιοῦ κέρως ἡγεῖτο Καλλίμαχος. Callimachus was in command of the right wing.

τῶν ἀθανάτων ἤρχεν Ὑδάρνης. Hydarnes led the Immortals.

Such verbs are ἄρχω, βασιλεύω, τυραννεύω, ἡγεμονεύω, κρατῶ, στρατηγῶ, ξεναγῶ.

Obs. On ἡγοῦμαι with a dative, see § 20. *Obs.* κρατῶ may also have an accusative of the direct object.

§ 47. Verbs of *hearing* and *learning* have a genitive of the *origin* or *source* from which the sound or knowledge comes.

ἐμοῦ ἀκούσεσθε πάντα. From me you shall hear everything.

ἐπύθοντο ταῦτα τῶν Τραχινίων. They learned this from the Trachinians.

Obs. These verbs have more rarely also a genitive of the thing heard. ἤκουσα τούτων. I heard this.

§ 48. A Genitive, denoting the *Cause*, or *Origin of action*, is used after words of 'crimination,' 'condemnation,' 'admiring,' 'considering happy,' 'feeling compassion,' 'taking revenge.'

εὐδαιμονίζω σε τῆς σοφίας. I think you happy for your wisdom.

ἀποτινύμενοι τῶν ἐν Σάρδεσι κατακαυθέντων ἱερῶν. Taking vengeance for the temples in Sardis which had been burnt down.

The chief of these verbs are γράφομαι, αἰτιῶμαι, ἀλίσκομαι, ἄγαμαι, μακαρίζω, ζηλῶ, οἰκτείρω, τιμωροῦμαι.

§ 49. *Composition with a Preposition* often gives a verb a force which enables it to be followed by a genitive case.

προέσταντε τῆς Ἑλλάδος. You are the foremost state of Greece.

ἐπέβησαν τοῦ τείχους. They mounted upon the wall.

§ 50. The Genitive is also the *case of Comparison*.

μείζων τῶν ἄλλων. Greater than the rest.

ἥσσων τῶν πολεμίων. Inferior to the enemy.

ὕστεροι τῆς συμβολῆς. Too late for the fight.

Obs. 1. Verbs which express comparison are followed by a similar genitive, such as πλεονεκτῶ, ἥσσωμαι, λείπομαι, περιγίγνομαι, περίεμι, διαφέρω.

Obs. 2. This use of the case should be connected with that of *Superiority* and *Inferiority*. See § 46.

§ 51. It is also the case of the *Price*, of buying or selling.

πολλῶν χρημάτων ἀνείσθαι. To sell for much money.

μνᾶς ἀποδόσθαι. To sell for a mina.

Obs. This use should probably be considered a genitive of *cause* or *origin*. The price is the *cause* of the sale.

§ 52. The Genitive also denotes an *undefined point of Time*.

ἔτι νυκτὸς ἐσήμηναν. While it was yet night they gave the signal.

So τῆς ἡμέρας, τοῦ αὐτοῦ θέρους, τοῦ λοιποῦ.

Obs. This use should be considered as a *partitive Genitive*. 'At a certain point of the night.' See §§ 40, 41.

§ 53. A participle and a substantive, without further construction, are placed in the genitive to express ideas of *time*, *cause*, *condition*, *concession*. This use is commonly called the *Genitive Absolute*, but should probably be classed among the cases where the genitive means *cause* or *origin*.

Time.

ολίγου τινὸς χρόνου διελθόντος. After some short time had passed.

ἀποθανόντος τοῦ Δαρείου ἡ βασιλεία ἀπεχώρησεν εἰς τὸν παῖδα.
When Darius died, or, *On the death of Darius*, the kingdom passed over to his son.

Cause.

προσγενομένης τοῦ πολεμάρχου τῆς γνώμης ἐκεκύρωτο συμβάλειν. Because the polemarch's vote was added, it was decided to give battle; or, By the addition of the polemarch's vote.

Condition.

θεῶν τὰ ἴσα νεμόντων. If the gods deal fairly with us.

ἀντίων γνώμων μὴ λεχθεῖσων. If opposite opinions are not stated.

Concession.

οὐθ' ἵππου ὑπαρχούσης αὐτοῖς, οὔτε τοξευμάτων. Although they had neither cavalry nor archers.

Obs. 1. The Greek Genitive Absolute corresponds to a clause introduced by a conjunction in English, or else to an abstract noun dependent on a preposition. It should *never* be translated by an absolute clause, as such clauses are not used by English writers with the latitude of meaning which they have in Greek. With every genitive absolute should be asked the question, 'Have these words a causal, temporal, conditional, or concessive meaning?' If the words contain a negative, this will help to find the proper meaning. The temporal, causal, or concessive negative is οὐ, the conditional μή. See § 108.

Obs. 2. Sometimes the substantive is omitted.

συνιόντων τέως μὲν σιγὴ πολλὴ ἦν ἀπ' ἀμφοτέρων. As they met, for a while there was deep silence on both sides.

§ 54. A Genitive Absolute, when denoting the *cause*, is frequently introduced by ὥς, ὥστε, or ἅτε.

ὥστε ἀναμνησκοντος αἰεὶ τοῦ θεραπόντος. Since his servant always continued to remind him.

The Moods.

§ 55. The INDICATIVE Mood has in Greek an extended use. It is not only used with principal verbs to state facts and ask questions, but also expresses many accessory relations, such as those of *time*, *cause*, *condition*, as well as certain dependent relations of reported language.

ἐπεὶ κατενόησα τὰ ἐπιτηδεύματα τῶν Σπαρτιατῶν, οὐκέτι ἐθαύμυσα. After I had observed the habits of the Spartans, I ceased to wonder. *Quum Spartanorum instituta cognossem, non iam miratus sum.*

ἐπειδὴ ταῦτα οὕτως ἔχει, ἡμῖν δοκεῖ. Since this is so, we determine. *Quae quum ita sint, nobis placet.*

ἐρωτῶ σε εἰ ἀληθὲς λέγεις. I ask you if you are speaking the truth. *Rogo te num vera dicas.*

ἔγνων ὅτῳ τρόπῳ ταῦτ' ἐγένετο. He noticed the manner in which these things had happened. *Intellexit quomodo ea evenissent.*

Rule. The Indicative should be used for all statements, unless some known rule requires the presence of another mood.

§ 56. The historic tenses of the Indicative, with ἄν, express conditional statements which refer to past time, and cannot therefore, at the time when they are spoken, be fulfilled.

ἔπεσεν ἄν. He would have fallen. (In point of fact he did not.)

οὐκ ἄν ἔπεσεν. He would not have fallen. (In point of fact he did fall.)

With the use of the Indicative in conditional expressions should be compared such English expressions as, '*I had fallen had you not come up.*' The *certainty* of the result is felt to be so great, that the indicative, the mood of *fact*, is used. See uses of ἄν, § 116.

The Subjunctive and Optative Moods.

§ 57. As the Indicative is the mood in which statements are made about real fact, the SUBJUNCTIVE and

OPTATIVE are, properly speaking, the primary and historic tenses of one mood which tells of things not as facts but as conceptions of the mind. The Indicative says that a thing is a fact. The Subjunctive says that a thing is a command, a doubt, a purpose, a contingency, not a fact. The Optative says that a thing is a wish, a contingency, or a statement or question made not by the speaker, but by some one else.

Although the Subjunctive and Optative are, properly speaking, two tenses of one mood, their uses vary considerably, and should be considered separately as well as together.

The Subjunctive Mood.

§ 58. In principal sentences the SUBJUNCTIVE denotes *Exhortation*.

φέρε, ἴδω. Come, let me see. *Contrast with* ὁρῶ. I do see.

ἴωμεν. Let us go (a *purpose*). *Contrast with* ἴμεν. We shall go (a *fact*).

μὴ λύωμεν τοὺς ὅρκους. Let us not break the oaths (a *purpose*). *Contrast with* οὐ λύομεν τοὺς ὅρκους. We are not breaking the oaths (a *fact*).

§ 59. *Negative Commands* are expressed by the aorist subjunctive in the second and third persons.

μὴ θαυμάσης. Do not wonder (a *command*). *Contrast with* οὐ θαυμάσεις. You do not wonder (a *fact*).

§ 60. Questions implying *doubt*, *indignation*, or *denial*, are expressed by the Subjunctive.

πότερά ἀληθείᾳ χρῆσθωμι πρὸς σε ἢ ἡδονῇ; Am I to employ sincerity towards you, or a desire to please?

The conception implied in a *doubt* is absolutely opposed to the notion of a *fact*.

Obs. Questions of this kind when reported retain the subjunctive mood. ἡρώτα ὁ Δημάρατος πότερά ἀληθείᾳ χρήσεται πρὸς τὸν βασιλέα ἢ ἡδονῇ. This is the only case in which the Subjunctive Mood can appear in reported language in Greek. See § 71.

§ 61. In accessory sentences, *Relative Pronouns* or *Temporal Conjunctions*, to which *ἄν* is annexed, are followed by a Subjunctive mood. Such words are *ὅς ἄν, ὅστις ἄν, ὅσος ἄν, οἷος ἄν, ὅταν, ἐπειδάν, ὁπόταν, ἕως ἄν, πρὶν ἄν*, and others. The addition of *ἄν* makes the relative contingent; *ὅς*, who, *ὅς ἄν*, whosoever; *ὅτε*, when, *ὅταν*, whensoever. The *ἄν* affects the relative, not the verb.

ἐπὴν μέλλωσι κινδυνεύειν τῇ ψυχῇ, τότε τὰς κεφαλὰς κοσμοῦνται.

When they are about to risk their lives, they then adorn their heads.

εἰν σπείσῃ, ἕως ἂν ἔλθωσι, οὓς πέμψω πρὸς βασιλέα ἀγγέλους, διαπράξομαι σοι ταῦτα. If you make a truce, until the messengers whom I shall send to the king arrive, I will manage this for you.

Obs. If these sentences be reported the *ἄν* will be omitted and the subjunctive become an optative. The last example will become *Τισσαφέρνης ὤμοσεν εἰ σπείσαιο ἕως ἔλθοιεν οὓς πέμψει πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ταῦτα.* See § 73.

§ 62. The Subjunctive is used in dependent sentences to express an *intention* or *purpose* (*final sentences*) if the principal verb be in a primary tense (present or future). If the principal verb be in a historic tense the dependent verb will be in the optative, which we have seen (§ 57) is the historic tense of the subjunctive.

σύλλογον Περσῶν ποιείται, ἵνα γνώμας πύθῃται. He makes an assembly of Persians, to learn their opinions.

But, σύλλογον Περσῶν ἐποιεῖτο, ἵνα γνώμας πύθοιτο. He made an assembly of Persians, to learn their opinions.

Compare *Venio ut te videam. Veni ut te viderem.*

Obs. 1. The imperative of an aorist tense must not be considered a historic tense.

τὰ λοιπὰ ποίησον ἵνα λόγος σε ἔχῃ. Do the rest that renown may possess you.

The reason of this will be found in the fact that past time is only denoted by the *augment*, not, except as a derivative and added meaning, by the *tense* of any verb.

Obs. 2. When two sentences of purpose depend on one verb in a historic tense, it sometimes happens that the first result is in the subjunctive, the second, or more remote, in the optative.

ἐβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρῆσθαι ἀφθόνως, καὶ οἱ ἱππεῖς αὐτοὺς μὴ σίνωιντο. They resolved to change their position that (firstly) they might be able to have an abundant supply of water, and (secondly) the cavalry might not harass them.

§ 63. Verbs of *Fearing* (δέδοικα, φοβούμαι) and of *Precaution* (ὀρώ, σκοπῶ, φυλάττομαι) are followed by μή, followed by a subjunctive, if the principal verb be in a primary, an optative, if it be in a historic tense.

δέδοικα μὴ κράτιστον ᾗ μοι σιγᾶν. I am afraid it is best for me to be silent.

But, εἴδεισε μὴ κράτιστον αὐτῷ εἶναι σιγᾶν.

An aorist participle is to be counted a primary, not a historic tense. See § 62, *Obs. 1.*

κατορρωδῆσας μὴ οἱ Φωκεῖς ὧσι Λακεδαιμόνιοι.

Obs. Sometimes, when the notion of a future result is prominent, the future indicative is used instead of the subjunctive.

ὁρᾶν χρή μὴ οὐδ' ἔξομεν μεθ' οὗτου τῶν βαρβάρων κρατήσομεν.

We must take care lest we have no one by whose help we shall conquer the foreigners.

§ 64. Verbs of *Endeavouring*, *Taking care*, *Effecting* (ἐπιμελεῖσθαι, σπουδάζειν, πράττειν, μηχανᾶσθαι, etc.), are followed by ὅπως or ὅπως μή, with a subjunctive if the principal verb be in a primary, an optative if it be in a historic, tense.

ἐπιμελοῦνται ὅπως ἄξιοι τιμῆς ὧσι. They endeavour to be worthy of honour.

ἐπεμελοῦντο ὅπως ἄξιοι τιμῆς εἶεν. They endeavoured to be worthy of honour.

If the idea that the event will occur, or will remain as a future state, is prominent, the future indicative is regularly used.

ἀσχοῦσιν ὅπως κράτιστοι ἔσονται. They train themselves to be as strong as possible. (The state is to be lasting.)

πραγματεύονται ὅπως ἄρξουσι. They exert themselves to obtain commands. (As a future fact.)

Obs. Compare the Latin. *Id agit ut bonus sit. Id agit, ut bonus esset. Efficit flumen, ut terra sit fertilis. Efficit flumen, ut terra esset fertilis.*

The Optative Mood.

§ 65. The OPTATIVE MOOD is, as has been said, properly speaking, the historic tense of the Subjunctive Mood. Hence its uses given in the last three sections are equivalent to the imperfect subjunctive of a Latin verb.

At the same time the Optative has other uses which must be considered independently.

§ 66. The Optative by itself, that is in *principal sentences*, expresses a wish; this is the only meaning of the pure optative.

ὦ Ζεῦ, ἐκγένοιτό μοι Ἀθηναίους τίσασθαι. O Zeus, may it be granted me to punish the Athenians.

μήτε Αἰγινήταις ἄδοιμι μήτε τούτοις οἷς ταῦτα ἀρέσκειται. May I find favour neither with the Aeginetans, nor with those men who approve such practices.

§ 67. The Optative with ἄν, still containing the principal sentence, expresses a statement made under a condition. The thing is a possibility (not a fact), and, given something else, may happen.

ταῦτα θυμῷ βουλόμενοι αὐτοὶ ἄν ἔχοιτε. This by a wish of your mind you might yourselves possess. (They do not as a fact possess them, but, if they wished it, they might.)

πῶς ἄν δύναιτο χίλιοι στρατῷ τοσῶδε ἀντιστῆναι; How could a thousand men fight with an army of this size? (Granting they were brave enough, how could they do it?)

For a fuller treatment of conditional statements *see uses of ἄν*, § 112, *et seq.*

§ 68. The condition under which a statement is made, i.e. the accessory, not the principal verb, will after *εἰ* be in the optative, if the condition is one which the speaker conceives as an imaginary and non-existing case.

οὐδ' εἰ πάντες Ἕλληνες συλλεχθείησαν, οὐκ ἀξιόμαχοί εἰσι.

Even if all the Greeks were gathered together (*which they are not*), they are not able to fight me.

εἰ ἀνάγκη εἴη, μαχοίμην ἂν πάντων ἡδιστα. Supposing there to be a necessity (*quite an imaginary thing*), I would fight most gladly.

§ 69. *Temporal* or *relative* sentences, when accessory to a principal verb in a historic tense, have an optative (without ἄν) to express that the action was repeated an indefinite number of times.

ὅπως ἐντρέψειαν τὰ νῶτα, ἄθρόοι ἔφενγον δῆθεν. Whenever they had turned their backs, they pretended to fly in a body.

ὅπου ἐκάστοτε γίγνοιτο, τούτους παρελάμβανε. Wherever at each time he was, he gathered these men into his army.

§ 70. The use of the Optative to express a *purpose*, or an object-clause after verbs of fearing, endeavouring, etc., when the principal verb is in a historic tense, has been noticed §§ 62, 63, 64.

§ 71. Perhaps the most important uses of the Optative are those connected with reported language.

Indirect statements, after *ὅτι* or *ὡς*, and *Indirect Questions*, after *εἰ* or an indirect interrogative, will be in the Optative if they depend on a principal verb in a historic tense.

ἔλεγον ὡς ἄνθρωπος ἦκοι. They said that a man had come. ἀκηκόει ὡς ἀλισμένη εἴη στρατιὰ ὀλίγη. He had heard that a small army was collected.

ἦρετο πόσων ἡμερῶν ὁδὸς εἴη. He asked how many days' march it was.

When the principal verb is in a primary tense, the dependent verb, containing indirect statement or question, will be in the indicative.

λέγει ὡς ἄνθρωπος ἦκει. He says that a man has come.
ἐθέλω πυθέσθαι ὁποῖόν τι λέγεις. I wish to learn what kind of assertion you make.

This is in accordance with the usage of English, which, it should be noticed, *translates all indirect language by a simple indicative, not by may or might*, which are proper only for the final use of the Optative, or for the Optative with *ἄν*.

Obs. 1. Often, even when the principal verb is in a historic tense, the dependent verb remains in the indicative. The reported language is put in a more lively way when the very words of the original speaker are retained.

ἐννοήσας ἐγὼ ὡς ἡ Σπάρτη δυνατωτάτη ἐφάνη, ἐθαύμασα ὅτε ποτὲ τρόπῳ τοῦτ' ἐγένετο. When I observed that Sparta had shown herself a very powerful city, I wondered how this had happened.

Obs. 2. Sometimes, and in Herodotus very frequently, where two verbs depend on a principal verb in a historic tense, the first result is put in the indicative, the second in the optative mood.

ἔλεγεν ὁ Ἀρισταγόρας, ὡς οὔτε ἀσπίδα οὔτε δόρυ νομίζουσιν, εἰπετεῖς τε χειρωθῆναι εἴησαν. Aristagoras said that they neither use shield nor spear, and (a secondary result) they are easy to conquer.

§ 72. The Optative is also used in dependent sentences which, although not strictly reported statements or questions, do virtually contain the words said by the principal subject, or some general reflexion. This is called *Virtual Oratio Obliqua*.

γενομένης λéschης ὃς γένοιτο αὐτῶν ἄριστος, ἔγνωσαν. When the discussion was held as to who had been bravest among them, they decided.

εἰσηλθέ με συνέντα κατοικτεῖραι ὡς βραχὺς εἴη ὁ πᾶς ἀνθρώπινος

βίος. I could not help feeling sorrow, when I reflected how short all human life is.

Obs. As in § 71, the indicative may also be used to give a more lively force to the original thought.

§ 73. The dependent verbs of reported language will be in the optative, as well as the principal reported verb, if they represent primary tenses in the unreported language ; if they represent historic tenses in the unreported language, they will remain in the indicative.

Τισσαφέρνης ᾤμοσεν Ἀγησιλάῳ, εἰ σπείσαιο ἕως ἔλθοιεν οὐς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ταῦτα.

Orat. Rect. εἰὰν σπείσῃ ἕως ἂν ἔλθωσιν οὐς πέμψω, διαπράξομαι σοι ταῦτα.

Ἀγησίλαος ἀπαγγεῖλαι ἐκέλευσεν ὥς πολλὴν χάριν αὐτῷ ἔχει ὅτι ἐπιорκήσας αὐτὸς μὲν πολεμίους τοὺς θεοὺς ἐκτήσατο, τοῖς δ' Ἑλλήσι συμμάχους ἐποίησεν.

Orat. Rect. πολλὴν χάριν σοι ἔχω ὅτι ἐπιорκήσας αὐτὸς μὲν πολεμίους τοὺς θεοὺς ἐκτήσω, τοῖς δ' Ἑλλήσι συμμάχους ἐποίησας.

The Infinitive.

§ 74. The INFINITIVE is a Verbal Substantive. In governing a case and in being preceded by a subject it is, or resembles, a verb ; in all its other uses it either really is, or closely resembles, a substantive.

The uses of the Infinitive are in Greek very various, and express many subtle distinctions of thought. They may be separated, broadly, into three ; first, when the infinitive is dependent on a verb or adjective ; second, when it has the accusative as its subject ; third, when it is a real substantive, either without or with the article.

§ 75. Verbs which continue the action of the subject and express either what he does or wishes to do himself, or influences others to do, are in the infinitive.

ᾠρητο λέγειν. He was anxious to speak.

ἔγνω ἀπελθεῖν. He decided to go away.

ὁ νόμος οὐκ ἐᾷ τάξιν ἐκλιπεῖν. The law forbids us to leave our post.

ἠνάγκαζε πάντας ἑπεσθαι. He forced all to follow.

Such verbs are (1) wishing, desiring, resolving, endeavouring, ability or inability, fearing or hesitating, beginning or forgetting; (2) asking, persuading, commanding, forbidding, training, constraining, advising, preventing; (3) verbs of promising, undertaking, and sometimes verbs of intention, followed by a *future* infinitive.

§ 76. The *purpose*, or the *result* of an action, is in the infinitive. *Purpose* after verbs of sending, appointing, electing, giving; *Result* after verbs of effecting, compelling, teaching, persuading.

ἐπεμψεν ἰππέα Ξέρξης ἰδεῖν ὅπόσοι εἰσὶ. Xerxes sent forward a cavalry officer *to see* how many they were.

(*Purpose.*)

ταῦτα ἡμᾶς ἀπορεῖν ποιεῖ. This causes us to be at a loss.

(*Result.*)

κατεστήσατο ἄλλους Μιλησίων εἶναι στρατηγούς. He appointed other Milesians to be generals. (In this case the purpose and result are combined.)

§ 77. Adjectives which denote *ability*, *readiness*, *excellence*, in something, or the opposites of these ideas, are followed by an infinitive.

εὐπετεῖς χειρωθῆναι. Easy to be subdued.

οἷός τε διαβάλλειν. Able to impose upon.

κύριος ἀθροίζειν τοὺς παῖδας. With authority to call the boys together.

ἄξιος τιμᾶσθαι. Worthy of being honoured.

Obs. To this refer the infin. after ὀλίγος. I. 274.

ὀλίγους εἶναι στρατιᾷ τῇ Μήδων συμβαλεῖν. They were too few to fight with the army of the Medes.

ὀλίγος = unfit to.

Compare also the infin. in I. 346.

τὸ ὄνομα τῶν Μήδων ἦν φόβος ἀκοῦσαι, i. e. φοβερὸν ἀκοῦσαι, 'a fearful thing to listen to;' and see note.

§ 78. The Infinitive of Result is also used after the conjunctions ὥστε or ὡς, ἥ after comparatives, and πρὶν or πρὶν ἥ.

ὥστε ταῦτα συνφανθῆναι. So that this was contrived.

ἦν συμβάλλωμεν πρὶν τι σαθρὸν ἐγγενέσθαι. If we fight before any corruption arises.

Obs. This construction explains the phrase ἐκὼν εἶναι = 'so as to be willing,' 'if I can help it.' ὥστε or ὡς has been dropped before ἐκὼν.

§ 79. The Infinitive, with an Accusative as its subject, follows verbs of *Saying* and *Thinking*. *Inf. of Indirect Statement.*

τὸν ἀγαθὸν εὐδαίμονα εἶναί φημι. I say that the good man is happy.

ἐνόμιζεν ὑπὸ τῶν κακῶν ὅλας τὰς πόλεις προδίδοσθαι. He thought that whole states were betrayed by bad men.

Obs. 1. Sometimes the verb of saying or thinking is omitted. The infinitive then shows that the thought of another person is intended.

Obs. 2. Verbs of *Saying* are also followed by sentences introduced by *ὅτι* or *ὡς*, and verbs of *Feeling* by *ὡς* only. See § 71.

§ 80. If the subject of the Infinitive be the same as the governing verb, the infinitive is used alone, and any adjective which refers to the subject is in the nominative.

οὐκ ἔφη οἶός τε εἶναι. He said he was unable.

But, οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν. He said it was not himself, but the other, who was general.

§ 81. An impersonal verb, or a phrase equivalent to a thought, is followed by the infinitive with an accusative for its subject.

συνέβη θαῦμα γενέσθαι. It chanced that a marvellous thing happened.

ὄνειδός ἐστιν Ἰώνων παῖδας δούλους εἶναι. It is a shame that the children of the Ionians should be slaves.

§ 82. The Infinitive, without the article, is used as a substantive in the nominative case.

σώζεσθαι ἔπεται τῇ ἀρετῇ. Safety attends on courage.

To this should also be referred the use of the infinitive with (apparently after) impersonal verbs. See § 81.

§ 83. With the article the infinitive is used as a substantive, and may be declined through all cases.

τὸ εὖ βουλευέσθαι κέρδος μέγιστον εὕρισκω ὄν. I observe that good counsel is the very greatest gain.

ἀντὶ τοῦ εἰρήνην πράττειν. Instead of observing peace.

ἐπὶ τῷ κεκτήσθαι καλλωπίζονται. They are proud of possessing it.

§ 84. Between the article and the infinitive other words are enclosed to show that they form a single idea with the infinitive. See § 95.

ἀντὶ τοῦ ἰδία ἑκάστον παιδαγωγούς δούλους ἐφιστάναί. Instead of each-appointing-for-himself-slaves-as-tutors.

τῷ ὅταν καλῶνται τρέχοντες ἀλλὰ μὴ βαδίζοντες ὑπακούειν. By obeying-when-called-at-a-run-and-not-at-a-walk.

§ 85. The Infinitive is also, by the ellipse of a finite verb, used as an Imperative. This construction is chiefly confined to poetry, though found in poetical passages of prose authors.

ὦ βασιλεῦ, ἐμοὶ χρῆσθαι ὡς ἀνδρὶ ψεύστη. King, treat me as a liar.

Some such verb as *ἔξεστί σοι* may be understood.

Participles.

§ 86. The PARTICIPLE, or Verbal Adjective, has a widely extended use. The Greek participle, besides its proper use to express that the verbal action attaches to some subject, is used to express the relations of time, cause, or other circumstances which modify the relation of the subject to the principal verb. This, the common meaning of participles, corresponds to a clause introduced by a conjunction in English, and should not be translated by an English participle. Next, the participle is used to modify the predicate in a way in which the infinitive is used in other languages. Lastly, by the

addition of the article the participle may be turned into a substantive of any gender.

§ 87. *Temporal* Meaning.

δεικνύς. As he pointed.

ἅμα λέγων. While he spoke.

ἀφικόμενος εἰς λόγους. *After arriving* at an interview,
i.e. *On obtaining* an audience. *Quum venisset.*

§ 88. *Causal* Meaning.

ἀδύνατα αὐτοῖς ἦν ποιεῖν ταῦτα οὐ βουλομένοις λύειν τὸν νόμον.

It was impossible for them to do this, because they were determined not to break their custom.

νόμοι οἷς πειθόμενοι ἠδαιμόνησαν. Laws by obedience to which they prospered.

οὐ μιμησάμενος. Without imitating.

Ὅς. Sometimes ὡς or ὥστε is added to the participle.

§ 89. *Condition*.

θεῶν τὰ ἴσα νεμόντων. *If* the gods deal fairly with us.

μὴ λεχθεῖσάν γυνῶν ἀντίων ἀλλήλαις οὐκ ἔστι τὴν ἀμείνω ἐλέσθαι. If opposite opinions are not spoken, it is impossible to choose the better.

Observe the negative μή, and see § 108.

§ 90. *Concession*.

οὐθ' ἵππου ὑπαρχούσης αὐτοῖς, οὔτε τοξευμάτων. Though they had neither cavalry, nor archers.

§ 91. The Future Participle, besides denoting futurity, also expresses *Purpose* or *Probability*.

οἱ Φωκεῖς εἰς τὸ ὄρος ἐτάχθησαν φυλάξοντες τὴν ἀτραπὸν. The Phocians had been set upon the mountain *to guard* the path.

εἶχον θάρσος ὥς οὐδὲν πεισόμενοι. They were confident, thinking themselves not likely to suffer anything.

§ 92. ὥς added to the participle marks a *thought*, *supposition*, or *purpose*, which may be realised or not.

παρεσκευάζοντο ὥς ἀπολούμενοι. They made ready to perish. (i.e. They *were* really about to perish.)

ἐπῆεσαν, ὡς ἀναρπασόμενοι τοὺς Ἕλληνας. They advanced, thinking that they were going to make havoc of the Greeks. (Really they were *not* going to do anything of the kind.)

§ 93. Many Verbs, chiefly intransitive, complete their meaning by the addition of a Participle agreeing with the Subject. The chief are verbs of 'beginning,' 'continuing,' 'ending,' of 'pleasure' or 'shame,' 'being soon' or 'being late,' 'being seen' or 'being unseen,' 'being right' or 'being wrong.'

ἀνέσχοντο ὁρῶντες. They endured to see.

ὁ δαίμων φθονερός εὐρίσκεται ὢν. The deity is found to be jealous.

ἔφθησαν ἀναβάντες. They were first to mount the hill.

ἐλάνθανον ἀναβαίνοντες. They went up unseen.

τὰ δόρατα ἐτύγχανε κατεαγότα. The spears happened to be broken.

ἐπειρῶντο πείθοντες. They endeavoured to persuade.

The chief of these verbs are ἀρχω, ἀνέχομαι, καρτερῶ, παύομαι, λήγω, χαίρω, ἡδομαι, ἀγάλλομαι, αἰσχύνομαι, χαλεπῶς φέρω, φθάνω, ὑστερῶ, φαίνομαι, φανερός or δηλός εἰμι, λανθάνω, τυγχάνω, ἀμαρτάνω, ἀδικῶ.

§ 94. Participles qualify the *object* of Verbs of *Knowledge* and *Experience*; the real object of the verb is not simply the thing denoted by the substantive, but that thing in a certain state which the participle denotes.

ἔμαθον αὐτοὺς ἀναβεβηκότας. They were aware that they had gone up, or, *of their having gone up*.

τὴν ἀτραπὸν οὐδὲ ᾔδεσαν οὖσαν. They did not even know *of the existence of the path*.

ἀπέδειξε τὴν πατρίδα προέχουσαν εὐδαιμονίᾳ. He made his country to excel in prosperity.

The chief of these verbs are ὁρῶ, ἀκούω, αἰσθάνομαι, οἶδα, πυνθάνομαι, μανθάνω, γινώσκω, μέμνημαι, δηλῶ, δείκνυμι, ἀποδείκνυμι, ἀποφαίνω, περιορῶ, ἀγγέλλω, εὐρίσκω.

§ 95. With the Article, Participles form substantives of all genders.

τὸ μὲν τετραμμένον φεύγειν εἶων, τοῖς δὲ τὸ μέσον ῥήξασιν αὐτῶν ἐμάχοντο. They suffered the routed portion to flee, but fought with the men who had broken their centre.

Obs. Between the article and the participle may be inserted a number of words in order to create a substantive of compound meaning. See § 84.

§ 96. The Greeks often use a participle and a finite verb where in English two principal verbs should be used, connected by *and* or *but*.

λαβὼν ἱκετηρίαν ἦει. He took a suppliant's wand and went.

λαβὼν ταῦτα ἔλθε. Take this and go.

§ 97. A Greek participle and substantive should frequently be rendered in English by an abstract substantive followed by the preposition *of*.

τοὺς Ἕλληνας τὸ ἐὰρ γιγνόμενον ἤγειρε καὶ Μαρδόκιος ἐν τῇ Θεσσαλίᾳ ὦν. The approach of spring, and the presence of Mardonius in Thessaly, began to call the Greeks to arms.

The Negatives.

§ 98. The Greek language has two negatives, οὐ and μή, which have very distinct uses. οὐ denies, μή forbids; οὐ says that, as a matter of fact, a thing is not so; μή says that, as a supposition, a thing is not so.

§ 99. Οὐ is used in all negative statements or questions in the indicative (with or without ἄν), and in the optative with ἄν. It is also used in indirect statements or questions after ὅτι or ὥς, or even after εἰ, and in accessory sentences where some special rule does not require μή.

ταῦτα οὐκ ἐγένετο. This did not happen.

ταῦτα οὐκ ἂν ἐγένετο. This would not have happened.

οἶμαι ὅτι ταῦτα οὐ γενήσεται. I think that this will not happen.

ἐθαύμασα ὅτι ταῦτα οὐκ ἐγένετο. I wondered that this had not happened.

§ 100. Negatives are repeated in Greek to strengthen and increase the force of the negation.

οὐ γὰρ οὐδὲ σύμψασαι στρατηλασῖαι αἱ πρότερον γενόμεναι μῆς τῆσδε οὐκ εἰσὶν ἀξίαι. Not all expeditions that were made before, even taken together, may be compared with this.

§ 101. The verbs οὐ φημί, οὐκ εἰώω, οὐκ ἐθέλω, οὐκ ἀξιῶ, and sometimes οὐ βούλομαι, correspond to single negative verbs in English, or have the negative after the verb. 'I deny' or 'say not,' 'I forbid,' 'I refuse,' 'I determine not,' 'I resolve not.'

οὐκ ἔφασαν παρῆναι. They said they were not there.

They denied that they were there.

οὐκ ἔα ὁ νόμος τὴν τάξιν ἐκλιπεῖν. The law forbids us to leave our post.

οὐκ ἤθελον ἵεναι. They refused to go.

§ 102. μή forbids, and is used in principal sentences with the imperative, the pure subjunctive, and the pure optative. See § 58, 66.

μὴ βούλῃ. Do not determine; *or*, Determine not.

μὴ θαυμάσῃς. Do not wonder.

μὴ γένοιτο. May it not happen. God forbid.

§ 103. μή, lest, Lat. *ne*, is used as a conjunction after verbs of fearing, and as the negative of all final sentences (ὅπως μή, ἵνα μή). See §§ 62, 63, 64.

δέδοικα μὴ ἔχω. I fear I do possess it.

δέδοικα μὴ οὐκ ἔχω. I fear I do not possess it.

ἐπεμελείτο ὅπως μή τι μάθοι. He tried to learn nothing.

§ 104. μή is the negative in *Conditional Sentences* after εἰ, εἰάν, οἷ ἦν.

ἦν μὴ ἀποστὰς ἦς. Unless you leave him and go away.

§ 105. μή is used after *relatives* or *temporal conjunctions* with ἄν annexed. (ὅταν, ἐπειδάν, ὁπόταν, etc.)

ὅς ἂν μὴ ποιήσῃ. Whoever should not do so.

§ 106. μή is used with the relative when it denotes a

class, or is used to express *purpose, consequence, condition*, some meaning more than the simple relative meaning.

ταῦτα λέγοντα ἂ μὴ ψευδόμενός τις ὕστερον ἀλώσεται. Saying things of a kind that a man will not afterwards be found to have said falsely.

§ 107. *μή* is the negative of the infinitive, except after *φημί* and *οἶμαι*, and a few verbs of thinking and saying.

ἐκέλευεν αὐτὸν λέγειν μὴδὲ ἐπισχεῖν. He bade him speak and not hesitate.

ἐπειδὴ ἐνίκα μὴ ἐκλιπεῖν τὴν πόλιν. When it was resolved not to leave the city.

Bul, φὰς οὐδὲν αὐτῷ ἀηδέστερον ἔσεσθαι. Saying that he would have no harsher treatment.

§ 108. *οὐ* is the negative of the simple participle. *μή* shows that a participle has a *conditional* meaning (*if*).

μὴ λεχθεῖσων γνώμων ἀντίων ἀλλήλαις οὐκ ἔστι τὴν ἀμείνω ἐλέσθαι. If opposite opinions are not stated, it is impossible to choose the better.

οὐ λεχθεῖσων would have meant 'because they are not stated.'

§ 109. *μή* is also used with participles which have the article to negative not definite individuals, but *indefinite classes*.

τοὺς μὴ τὰ σὰ φρονούντας ῥαδίως καταστρέψῃ. Such as do not choose your side you will easily subdue.

οἱ οὐ δόντες. The definite people who as a fact did not give.

οἱ μὴ δόντες. Such people (supposing any to be found) who did not give.

Ὅς. Under this use of *μή* should be referred the phrase τὸ μηδέν. In p. 79, l. 576 ἐς τὸ μηδέν ἐμὲ κατέβαλες. You have brought me down to a thing of nought. τὸ μηδέν = that conceived as nothing, 'to be ranked in the class of nothingness.'

§ 110. Verbs of *denying, hindering, forbidding, doubling,*

and others which contain a negative notion, attach μή (not translated in English) to the infinitive which follows them.

ἀρνεῖται μὴ πράξει. He denies that he did it.

ἀπαγορεύει μὴ εἰσελθεῖν. He forbids us to enter.

τὸ μὴ λεηλατῆσαι ἐλόντας αὐτοὺς τὴν πόλιν ἔσχε τόδε. The following circumstance prevented them from plundering the city after they had taken it.

Obs. The μή is added because *the result contemplated* is negative. 'He forbids so that as a result no one enters.'

§ 111. The negative of an Infinitive (sometimes also of a participle) which follows a negative or virtually negative statement is μὴ οὐ.

αἰσχρόν ἐστι μὴ οὐκ ἄλλας πληγὰς ἐμβάλλειν τῷ υἱεῖ. It is disgraceful not to give the son another beating. (αἰσχρόν = οὐ καλόν).

ἐνάτη οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρους ὄντος τοῦ κύκλου. They refused to march out on the ninth day because the moon was not full.

Obs. The real negation is in the μή (§ 107); the οὐκ is a repetition of the negative (§ 100) expressed or implied in the principal statement.

The Uses of ἄν.

§ 112. The particle ἄν shows that a statement is made, not absolutely as a matter of fact, but under a condition, as something potential, probable, or possible. ἄν is used not only with finite verbs but also with the participle and the infinitive; wherever it occurs it shows that there is a hypothesis or conditional conception.

§ 113. ἄν with the optative expresses a plain *conditional statement*. Granting something quite possible or probable as a previous condition, the conditional statement will follow as a consequence.

ταῦτα θυμῷ βουλόμενοι αὐτοὶ ἄν ἔχοιτε. This by a wish of your mind ye may yourselves possess. (Grant your wish, which is possible, the possession follows.)

νῆσος οὕτως ἂν εἴη ἐν τῇ ἡπείρῳ. An island may in this way exist on the main land. (Grant this, and an island exists on the main land.)

δρῶν ταῦτα ἡγήσαιο ἄν. If you saw this (as you might) you would think.

Obs. ἂν with the optative is also used in relative sentences and in indirect language.

δοκεῖ Λυκούργος νομοθετῆσαι καὶ ἥ μέχρι γήρως ἀσκοῖτ' ἂν ἡ ἀρετή. Lycurgus seems to have legislated in a way by which virtue might be practised up to old age.

§ 114. The condition may, as in the above clauses, be expressed by a participle or an adverb, but is more regularly expressed by a clause; εἰ followed by a verb in the optative.

εἰ ταῦτα λέγοιμι, ἀποφαίνοιμι ἂν ἐμὰντὸν μῶρον. Were I to say this, I should be proving myself a fool.

εἰ may be followed by the indicative; the meaning will then be—

εἰ ταῦτα λέγει, μῶρος ἂν εἴη. If in point of fact he does say so, he must be a fool.

§ 115. A condition referring to future time, or to a special case, is expressed by εἰάν or ἥν (εἰ ἄν) with the Subjunctive.

ἥν φθάσωμεν, λάβοιμεν ἂν τὸ χωρίον. If we are first, we might take the place.

Sentences with εἰάν if reported will lose the ἄν, and the verb will become optative. ἔλεγον ὅτι, εἰ φθάσειαν, λάβοιεν ἂν τὸ χωρίον.

§ 116. ἄν, with the historic tenses of the Indicative, expresses a *condition in past time*; at the time when the statement is made it has become impossible that the condition should be realised.

οὐκ ἂν ἔλεγον, εἰ μὴ μέγας ἐκδόμην τῆς Ἑλλάδος. I should not have been speaking (as in fact I am), had I not had the interests of united Greece much at heart.

πάλαι γὰρ ἂν ἐμάχεσθε. Otherwise you would have been fighting long ago. (Really you did not.)

οὕτως ἡγήσω ἄν. You really would have thought. (In point of fact, you did not think so.)

The condition, to which ἄν with the indicative is the result, is expressed, as in the above example, by εἰ with a historic tense of the indicative.

§ 117. ἄν with the imperfect indicative is also used for an act habitually performed in past time.

οἱ δ' ἂν καταλαμβάνόμενοι ὑπέστρεφον. They would surprise them and turn short round.

Compare the use of the English 'would' for habitual action. 'In the morning *he would rise* betimes;' i.e. he habitually rose.

§ 118. ἄν is used with the Infinitive when the Infinitive stands for what in direct language would be a conditional statement.

δοκῶ δ' ἔγωγε καὶ ἀνισωθέντες πλήθει χαλεπῶς ἂν Ἑλλήνας Πέρσαις μόνοις μάχεσθαι. I think that the Greeks would hardly, even if they equalled them in number, fight with the Persians alone.

Put this into direct language and it is καὶ ἀνισωθέντες πλήθει χαλεπῶς ἂν Ἑλληνες Πέρσαις μόνοις μάχοντο.

§ 119. ἄν is also used with the present or aorist participle when the participle might be resolved into a finite part of the verb with ἄν.

αἰτεῖ δισχιλίους ὀπλίτας ὥς οὕτω περιγεγόμενος ἄν. He asks for 2000 hoplites, thinking that in this way he might be successful. (οὕτως ἂν περιγενοίμην.)

§ 120. ἄν cannot be used with a primary tense of the indicative, because conditional statements cannot be made in these tenses. Nor can ἄν be used with a subjunctive mood. In the sentences (§ 61) where ἄν appears in a clause containing a verb in the subjunctive, ἄν is a part of the relative or the conjunction, and does not qualify the verb.

SELECTIONS FROM HERODOTUS AND XENOPHON.

SECTION I. The Battle of Marathon. B.C. 490.

SECTION II. Thermopylae. B.C. 480.

SECTION III. Plataea. B.C. 479.

SECTION IV. (i) The Spartan State.
(ii) The Spartan King.

DATES IN GREEK AND PERSIAN HISTORY.

- B. C.
- 521. Darius is raised to the throne of Persia.
 - 519. Cleomenes succeeds to the throne at Sparta.
 - 510. The Peisistratidae are banished from Athens ;
a democratical government is established ;
the Peisistratidae find a refuge at the
court of Darius.
 - 500. Revolt of Ionia under Aristagoras, tyrant of
Miletus.
 - 494. Battle of Lade ; defeat of the Ionians ; fall of
Miletus.
 - 490. The Battle of Marathon.
 - 485. Death of Darius ; Accession of Xerxes.
 - 480. Battles of Artemisium, Thermopylae, Salamis.
 - 479. Battles of Plataea and Mycale.
 - 480-445. Rise of the Athenian Empire.
 - 431. Outbreak of the Peloponnesian War.
 - 413. Failure of the Syracusan Expedition.
 - 404. Lysander enters Athens ; end of the war.
 - 403. The Thirty Tyrants are expelled from Athens
by Thrasybulus ; the Democracy is re-
stored.
 - 401. The Expedition of the Ten Thousand.
 - 403-394. The Spartan Supremacy.
 - 398. Accession of Agesilaus to the Spartan throne.
 - 394. Battle of Cnidus, destroying the Spartan power
by sea.
 - 371. Battle of Leuctra, destroying the Spartan power
by land.
 - 371-362. Supremacy of Thebes.
 - 362. Battle of Mantinea ; Death of Epaminondas.
 - 361. Death of Agesilaus.

SECTION I.

THE BATTLE OF MARATHON.

B.C. 490.

HISTORICAL INTRODUCTION.

ABOUT the year 500 B.C. Aristagoras, tyrant of Miletus, found himself so hopelessly embroiled with his Persian superior that he had no hope of safety except in flight or rebellion. Hecataeus, the first Greek historian, and a member of the tyrant's council, advised flight, till affairs should appear more tranquil; but Aristagoras determined to play a bolder game. Availing himself of the Greek love of freedom, he roused the cities of Asia Minor, promising them freedom from Persia and the banishment of tyrants. The design was successful; the whole of Asiatic Greece from Mitylene to Rhodes took up arms. The motive of Aristagoras in arousing this revolt was purely selfish; he saw no other way out of his own difficulty except in the fancied strength of numbers. No longer alone, but at the head of a confederacy, he was again at a loss. He had made no preparations; he had no store of provisions or arms; no money; no traditional system or personal vigour necessary to unite such different elements as his followers into one disciplined army.

Conscious of his own weakness, and of the apparently unbounded power of Persia, he appealed for help to the mother-cities in the mainland of Greece. Of these Sparta was the chief. Cleomenes, the king of Sparta, was bold, enterprising and ambitious; he had already, by aiding in the banishment of Hippias from Athens, helped to gain for Sparta the title of the Liberator of Greece; he had endeavoured to unite the various nationalities of the Peloponnesus into a firmer league than had previously existed. Pointing to his own birth, he claimed, as an Achæan and king of Sparta, a right to the allegiance of all the old inhabitants of Peloponnesus, also of Achæan lineage. He seemed a likely person to lend an ear to the tempting proposals of the wily tyrant.

The first four extracts describe the reception of Aristagoras at Sparta.

The fifth extract describes how Aristagoras, disappointed at Sparta, appealed to the Democracy at Athens, and from them received the assistance of twenty ships. These ships, the beginning of troubles, like the ship of Paris and Helen, crossed to Miletus. The crews landed, and attacking Sardis, the seat of Persian rule in Asia Minor, set the town on fire. The army then hastily retreating was overtaken by the Persians, and defeated with severe loss. The survivors made their escape on board ship, and returned to Athens. We do not hear of the Athenians giving any further assistance to their friends in Asia during this war.

The burning of Sardis spread the flame of revolt. Byzantium and the other cities of the Hellespont in the north, Caria in the south, took up arms. The Greek cities in Cyprus also rebelled, of which Salamis was the

chief; but Amathus, the *Hamath* of Scripture, and centre of Phoenician influence in the island, remained faithful to Persia.

The revolt, thus hastily and recklessly begun, lasted for six years, when it came to an end in utter ruin and failure.

In 494 B.C. the united Ionian fleet, in spite of the gallant efforts of Dionysius of Phocaea, was defeated at Lade, an island off Miletus. The capture of Miletus followed. The city was burned; the rich temple of Apollo at Branchidae was spoiled; and the people of Miletus were carried off, according to the Persian custom, and settled near the mouth of the Tigris.

Ionia was thus pacified, and some useful reforms were introduced by the Persians; the coinage and the laws of the neighbouring states, which had hitherto been different in each state and independent of each other, were assimilated by Darius, the organizing king. He then began to pursue his old purpose, the conquest of Greece. From the time of Cyrus this had formed a part of the expressed policy of Persia. Mardonius, the nephew of the king and an Achaemenid, in assisting to quell the Ionian revolt and reform the governments in the pacified states, had shown himself capable of command. To him therefore, in B.C. 493, Darius entrusted a large armament, both of ships and land forces. Mardonius was to advance through Thrace, Macedonia, and Thessaly, and so descend upon Greece. But the expedition never advanced further than Macedonia; as the ships were rounding the dangerous promontory of Mount Athos, they were attacked by a sudden storm, such as are common in those seas. Three hundred ships were wrecked, and twenty

thousand men drowned or devoured by sharks. At the same time the land force sustained a severe blow from the Brygians, a warlike tribe of Thrace. Mardonius spent some time in reducing these mountaineers, and then returned 'bootless home and weather-beaten back,' nor was he ever again appointed by Darius to a distinguished command.

This failure only served to make Darius more firmly bent on the conquest of Greece. After spending some time in preparations, he organized and sent out (B.C. 490) the expedition, whose history is for us summed up in the word Marathon.

The account of this expedition begins with the eighth extract, and from that point the selections best tell their own tale.

I.

THE BATTLE OF MARATHON.

B. C. 490.

*The tyrant of Miletus reaches Sparta, seeking help
against the Persians. (B.C. 500.)*

Ἀφικνεῖται ὁ Ἀρισταγόρας ὁ Μιλήτου τύραννος
εἰς τὴν Σπάρτην, Κλεομένους ἔχοντος τὴν ἀρχήν.
τούτῳ δὴ εἰς λόγους ἦλθεν, ὥς Λακεδαιμόνιοι λέ-
γουσιν, ἔχων χαλκοῦν πίνακα, ἐν ᾧ γῆς ἀπάσης
περίοδος ἐνετέτμητο, καὶ θάλασσά τε πᾶσα καὶ 5
ποταμοὶ πάντες. ἀφικόμενος δὲ εἰς λόγους ὁ
Ἀρισταγόρας ἔλεγε πρὸς αὐτὸν τάδε. ‘Κλεόμε-
νες, σπουδὴν μὲν τὴν ἐμὴν μὴ θαυμάσης τῆς ἐνταῦθα
ἀφίξεως· τὰ γὰρ καθήκοντά ἐστι τοιαῦτα. Ἰώνων
παῖδας δούλους εἶναι ἀντ’ ἐλευθέρων, ὄνειδός ἐστι καὶ 10
ἄλγος, μέγιστον μὲν ἡμῖν αὐτοῖς, ἔτι δὲ τῶν λοιπῶν
ὑμῖν, ὅσῳ προέστατε τῆς Ἑλλάδος. νῦν οὖν, πρὸς
θεῶν τῶν Ἑλληνίων, ρύσασθε Ἰωνας ἐκ δουλοσύνης,
ἄνδρας ὁμαίμονας. Εὐπετῶς δὲ ὑμῖν ταῦτα τὰ
πράγματα προχωρήσει. οὔτε γὰρ οἱ βάρβαροι 15

ἄλκιμοί εἰσιν, ὑμεῖς τε ἐν τοῖς πολεμικοῖς εἰς τὰ
 μέγιστα ἀνήκετε ἀρετῆς πέρι. ἥ τε μάχη αὐτῶν
 ἐστὶ τοιάδε, τόξα καὶ αἰχμὴ βραχεῖα· ἀναξυρίδας
 δὲ ἔχοντες ἔρχονται εἰς τὰς μάχας, καὶ κυρβασίας
 20 ἐπὶ ταῖς κεφαλαῖς· οὕτως εὐπετεῖς χειρωθῆναί εἰσιν.
 Ἔστι δὲ καὶ ἀγαθὰ τοῖς τὴν ἡπειρον ἐκείνην νεμο-
 μένοις, ὅσα οὐδὲ τοῖς συνάπασιν ἄλλοις, ἀπὸ χρυσοῦ
 ἄρξαμένοις, ἄργυρος καὶ χαλκὸς καὶ ἐσθῆς ποικίλη,
 καὶ ὑποζύγιά τε καὶ ἀνδράποδα· ταῦτα θυμῷ βου-
 25 λόμενοι αὐτοὶ ἂν ἔχοιτε.

*Pointing to his plate-map, he suggests the ease and
 advantage of conquest.*

‘Κατώκηνται δὲ ἀλλήλων ἐχόμενοι, ὡς ἐγὼ φρά-
 σω. Ἰώνων μὲν τῶνδε οἶδε Λυδοί, οἰκούντες τε
 χώραν ἀγαθὴν καὶ πολυαργυρώτατοι ὄντες.’ δεικνὺς
 δὲ ἔλεγε ταῦτα εἰς τῆς γῆς τὴν περίοδον, ἣν ἐφέρετο
 30 ἐν τῷ πίνακι ἐντετμημένην. ‘Λυδῶν δέ,’ ἔφη λέγων
 ὁ Ἀρισταγόρας, ‘οἶδε ἔχονται Φρύγες οἱ πρὸς
 τὴν ἔω, πολυπροβατώτατοί τε ὄντες ἀπάντων
 ὧν ἐγὼ οἶδα καὶ πολυκαρπώτατοι. Φρυγῶν δὲ
 ἔχονται Καππαδόκαι, οὓς ἡμεῖς Συρίους καλοῦμεν
 35 τούτοις δὲ πρόσσοροι Κίλικες, καθήκοντες ἐπὶ θάλασ-
 σαν τήνδε, ἐν ἣ ἦδε Κύπρος νῆσος κεῖται· οἷς πεντα-
 κόσια τάλαντα ὁ βασιλεὺς τὸν ἐπέτειον φόρον
 καθίστησι. Κιλικῶν δὲ τῶνδε ἔχονται Ἀρμένιοι
 οἶδε, καὶ οὗτοι ὄντες πολυπρόβατοι· Ἀρμενίων δὲ

Ματιηνοί, χώραν τήνδε ἔχοντες. ἔχεται δὲ τούτων 40
 γῇ ἥδε Κισσία. ἐν ἣ δὴ παρὰ ποταμὸν τόνδε
 Χοάσπην ἔστηκε τὰ Σοῦσα ταῦτα, ἔνθα βασιλεὺς
 τε μέγας δίαιταν ποιεῖται, καὶ τῶν χρημάτων οἱ
 θησαυροὶ ἐνταυθά εἰσιν· ἐλόντες δὲ ταύτην τὴν
 πόλιν θαρσύντες ἤδη τῷ Διὶ πλούτου πέρι ἐρίζετε. 45
 ἀλλὰ περὶ μὲν χώρας ἄρα οὐ πολλῆς οὐδὲ οὕτω
 χρηστῆς καὶ ὄρων σμικρῶν χρεῶν ἐστὶν ὑμᾶς
 μάχας ἀναβάλλεσθαι πρὸς τε Μεσσηνίους ὄντας
 ἰσοπαλεῖς, καὶ Ἀρκάδας τε καὶ Ἀργεῖους· οἷς
 οὔτε χρυσοῦ ἐχόμενόν ἐστιν οὐδὲν οὔτε ἀργύρου, ὧν 50
 πέρι καὶ τινα ἐνάγει προθυμία μαχόμενον ἀποθνή-
 σκειν. παρέχον δὲ τῆς Ἀσίας πάσης ἄρχειν εὐπε-
 τῶς, ἄλλο τι αἰρήσεσθε; Ἀρισταγόρας μὲν ταῦτα
 ἔλεξε. Κλεομένης δὲ ἡμείβετο τοῖσδε. ὦ ξένε
 Μιλήσιε, ἀναβάλλομαί σοι εἰς τρίτην ἡμέραν ἀπο- 55
 κρινεῖσθαι.

He makes a blunder, and is ordered to leave Sparta.

Τότε μὲν εἰς τοσοῦτον ἤλασαν. ἐπειδὴ δὲ ἡ
 κυρία ἡμέρα ἐγένετο τῆς ἀποκρίσεως καὶ ἦλθον εἰς
 τὸ συγκείμενον, ἤρετο ὁ Κλεομένης τὸν Ἀριστα-
 γόραν ὁπόσων ἡμερῶν ἀπὸ θαλάσσης τῆς Ἰώνων 60
 ὁδὸς εἴη παρὰ βασιλέα. ὁ δὲ Ἀρισταγόρας τᾶλλα
 ὧν σοφὸς καὶ διαβάλλων ἐκείνον εὖ ἐν τούτῳ
 ἐσφάλη· χρεὼν γὰρ αὐτὸν μὴ λέγειν τὸ ὄν, βουλό-
 μενόν γε Σπαρτιάτας ἐξαγαγεῖν εἰς τὴν Ἀσίαν,

65 λέγει δ' οὖν τριῶν μηνῶν φάς εἶναι τὴν ἄνοδον. Ὁ δὲ ὑφαρπάσας τὸν ἐπίλοιπον λόγον, ὃν ὁ Ἀρισταγώρας ὥρμητο λέγειν περὶ τῆς ὁδοῦ, εἶπεν, 'ὦ ξέने Μιλήσιε, ἀπαλλάσσου ἐκ Σπάρτης πρὸ δύντος ἡλίου· οὐδένα γὰρ λόγον εὐεπῇ λέγεις Λακεδαι-
70 μονίοις, ἐθέλων αὐτοὺς ἀπὸ θαλάσσης τριῶν μηνῶν ὁδὸν ἀγαγεῖν.' ὁ μὲν δὴ Κλεομένης ταῦτα εἰπὼν ἦει εἰς τὰ οἰκία.

Gorgo, a little girl, saves the honour of her father.

Ὁ δὲ Ἀρισταγώρας λαβὼν ἱκετηρίαν ἦει εἰς τοῦ Κλεομένου, εἰσελθὼν δὲ εἴσω ἄτε ἱκετεύων, ἐπα-
75 κούσαι ἐκέλευε τὸν Κλεομένη ἀποπέμψαντα τὸ παιδίον. προσεστήκει γὰρ δὴ τῷ Κλεομένει ἡ θυγάτηρ, ἥ ὄνομα ἦν Γοργώ· τοῦτο δὲ αὐτῷ καὶ μόνον τέκνον ἐτύγχανεν ὃν ἐτῶν ὀκτὼ ἢ ἐννέα ἡλικίαν. Κλεομένης δὲ λέγειν αὐτὸν ἐκέλευεν ἃ
80 βούλεται, μηδὲ ἐπισχεῖν τοῦ παιδίου ἕνεκα. ἐν-
ταῦθα δὲ ὁ Ἀρισταγώρας ἤρχετο ἐκ δέκα ταλάν-
των ὑπισχνούμενος, ἦν αὐτῷ ἐπιτελέσῃ ὧν ἐδεῖτο. ἀνανεύοντος δὲ τοῦ Κλεομένου προὔβαινε τοῖς χρήμασιν ὑπερβάλλων ὁ Ἀρισταγώρας, εἰς ὃ
85 πεντήκοντά τε τάλαντα ὑπεδέδεκτο καὶ τὸ παιδίον ἠνδάζατο, 'Πάτερ, διαφθερεῖ σε ὁ ξένος, ἦν μὴ ἀποστὰς ἦς.' ὃ τε δὴ Κλεομένης ἡσθεὶς τοῦ παιδίου τῇ παραινέσει ἦει εἰς ἕτερον οἶκημα, καὶ ὁ Ἀρισταγώρας ἀπηλλάσσετο τὸ παράπαν ἐκ τῆς

Σπάρτης, οὐδὲ αὐτῷ ἐξεγένετο ἐπὶ πλεόν ἔτι σημή- 90
ναι περὶ τῆς ἀνόδου τῆς παρὰ βασιλέα.

Aristagoras receives promise of help from Athens.

Ἐν τούτῳ δὴ τῷ καιρῷ ὁ Μιλήσιος Ἀριστα-
γόρας ὑπὸ Κλεομένους τοῦ Λακεδαιμονίου ἐξελα-
θεὶς ἐκ τῆς Σπάρτης ἀφίκετο εἰς Ἀθήνας· αὕτη
γὰρ ἡ πόλις τῶν λοιπῶν ἐδυνάστευε μέγιστα. 95
ἐπελθὼν δὲ ἐπὶ τὸν δῆμον ὁ Ἀρισταγόρας ταῦτα
ἔλεγεν ἃ καὶ ἐν τῇ Σπάρτῃ, περὶ τῶν ἀγαθῶν τῶν
ἐν τῇ Ἀσίᾳ καὶ τοῦ πολέμου τοῦ Περσικοῦ, ὥς
οὔτε ἀσπίδα οὔτε δόρυ νομίζουσιν, εὐπετεῖς τε
χειρωθῆναι εἶσαν. ταῦτά τε δὴ ἔλεγε καὶ πρὸς 100
τάδε, ὥς οἱ Μιλήσιοι τῶν Ἀθηναίων εἰσὶν ἄποικοι,
καὶ εἰκὸς αὐτοὺς εἶη ρύεσθαι δυναμένους μέγα· καὶ
οὐδὲν ὃ τι οὐχ ὑπισχνεῖτο, οἷα σφόδρα δεόμενος· εἰς
ὃ ἀνέπεισεν αὐτούς. Πολλοὺς γὰρ ἔοικεν εἶναι
εὐπετέστερον διαβάλλειν ἢ ἓνα, εἰ Κλεομένη μὲν 105
τὸν Λακεδαιμόνιον μόνον οὐχ οἷός τε ἐγένετο δια-
βάλλειν, τρεῖς δὲ μυριάδας Ἀθηναίων ἐποίησε
τοῦτο. Ἀθηναῖοι μὲν δὴ ἀναπεισθέντες, ἐψηφί-
σαντο εἴκοσι ναῦς ἀποστεῖλαι βοηθοὺς Ἰωσι, στρα-
τηγὸν καταστήσαντες αὐτῶν εἶναι Μελάνθιον, ἄνδρα 110
τῶν ἀστῶν ὄντα τὰ πάντα δόκιμον. Αὗται δὲ αἱ
νῆες ἀρχὴ κακῶν ἐγένοντο Ἑλλησί τε καὶ βαρ-
βάροις.

The burning of Sardis.

Ἀρισταγόρας δέ, ἐπειδὴ οἱ τε Ἀθηναῖοι ἀφί-
 115 κοντο εἴκοσι ναυσίν, ἅμα ἀγόμενοι Ἑρετριέων πέντε
 τριήρεις, καὶ οἱ ἄλλοι σύμμαχοι παρήσαν, ἐποιεῖτο
 στρατείαν εἰς Σάρδεις. αὐτὸς μὲν δὴ οὐκ ἐστρα-
 τεύετο, ἀλλ' ἔμενεν ἐν Μιλήτῳ· στρατηγούς δὲ
 ἄλλους κατεστήσατο Μιλησίων εἶναι, τὸν αὐτοῦ τε
 120 ἀδελφὸν Χαροπῖνον καὶ τῶν ἄλλων ἀστῶν Ἑρμό-
 φαντον. Ἀφικόμενοι δὲ τῷ στόλῳ τούτῳ Ἴωνες
 εἰς Ἐφεσον πλοῖα μὲν κατέλιπον ἐν Κορήσσῳ τῆς
 Ἐφεσίας· αὐτοὶ δὲ ἀνέβαινον χειρὶ πολλῇ, ποιού-
 μενοι Ἐφεσίους ἡγεμόνας τῆς ὁδοῦ. πορευόμενοι δὲ
 125 παρὰ ποταμὸν Καῦστριον, ἐντεῦθεν ἐπειδὴ ὑπερβάν-
 τες τὸν Τμῶλον ἀφίκοντο εἰς Σάρδεις, αἰροῦσι τὴν
 πόλιν, οὐδενὸς αὐτοῖς ἀντιθέντος· αἰροῦσι δὲ χωρὶς
 τῆς ἀκροπόλεως τᾶλλα πάντα· τὴν δὲ ἀκρόπολιν ἐρ-
 ρύετο αὐτὸς Ἀρταφέρνης, ἔχων δύναμιν ἀνδρῶν οὐκ
 130 ὀλίγην. Τὸ δὲ μὴ λεηλατῆσαι ἐλόντας αὐτοὺς τὴν
 πόλιν ἔσχε τόδε. ἦσαν ἐν ταῖς Σάρδεσιν οἰκίαι αἱ
 μὲν πλείους καλάμιναι, ὅσαι δ' αὐτῶν καὶ πλίνθιναι
 ἦσαν καλάμου εἶχον τὰς ὀροφάς. τούτων δὴ μίαν
 τῶν τις στρατιωτῶν ὥς ἐνέπρησεν, αὐτίκα ἀπ' οἰκίας
 135 εἰς οἰκίαν ἰὸν τὸ πῦρ ἐπενέμετο τὸ ἄστυ ᾗπαν.
 Καὶ Σάρδεις μὲν ἐνεπρήσθησαν, ἐν δὲ αὐταῖς καὶ
 ἱερὸν ἐπιχωρίας θεοῦ Κυβήβης· ὃ σκηπτόμενοι οἱ
 Πέρσαι ὕστερον ἀντενεπίμπρασαν τὰ ἐν Ἑλλησιν
 ἱερά.

Darius hears of the capture of Sardis.

Βασιλεῖ δὲ Δαρείῳ ὡς ἐξηγγέλθη Σάρδεις ἀλού- 140
 σας ἐμπεπρῆσθαι ὑπὸ τε Ἀθηναίων καὶ Ἰώνων, τὸν
 δὲ τοὺς συμμάχους συνιστάντα ὥστε ταῦτα συν-
 φανθῆναι, τὸν Μιλήσιον γενέσθαι Ἀρισταγόραν,
 πρῶτα μὲν λέγεται αὐτόν, ὡς ἐπύθετο ταῦτα,
 Ἰώνων οὐδένα λόγον ποιησάμενον, εὖ εἰδότα ὡς 145
 οὗτοί γε οὐ καταπροῖζονται ἀποστάντες, ἐρέσθαι
 οἷτινες εἶεν οἱ Ἀθηναῖοι, μετὰ δὲ πυθόμενον αἰτῆ-
 σαι τὸ τόζον, λαβόντα δὲ καὶ ἐπιθέντα οἷστον ἄνω
 εἰς τὸν οὐρανὸν ἀφείναι, καὶ εἰς τὸν ἀέρα βάλλοντα
 εἰπεῖν, ‘ὦ Ζεῦ, ἐκγέναιτό μοι Ἀθηναίους τί- 150
 σασθαι,’ εἰπόντα δὲ ταῦτα, προστάξαι ἐνὶ τῶν
 θεραπόντων, δείπνου προκειμένου αὐτῷ, εἰς τρίς
 ἐκάστοτε εἰπεῖν, ‘Δέσποτα, μέμνησο τῶν Ἀθη-
 ναίων.’

He commissions Datis and Artaphanes to enslave Athens and Eretria, and bring the slaves before his eyes. (B.C. 490.)

Ὁ δὲ Πέρσης τὸ αὐτοῦ ἐποίει, ὥστε ἀναμιμνή- 155
 σκοντός τε αἰὲ τοῦ θεράποντος μεμνησθαι αὐτὸν
 τῶν Ἀθηναίων, καὶ Πεισιστρατιδῶν προσκαθη-
 μένων καὶ διαβαλλόντων Ἀθηναίους, ἅμα δὲ βου-
 λόμενος αὐτὸς ταύτης ἐχόμενος τῆς προφάσεως
 καταδουλῶσαι τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῷ 160
 γῆν τε καὶ ὕδωρ. στρατόν τε πολὺν ἐτοιμασά-
 μενος πεζόν τε καὶ ναυτικόν, στρατηγοὺς ἐπέστησε

Δᾱτίν τε ὄντα Μῆδον γένος, καὶ Ἀρταφέρνην τὸν
 Ἀρταφέρνηνους παῖδα ἀδελφιδοῦν αὐτοῦ· ἐντειλά-
 165 μενος δὲ ἀπέπεμπεν ἑξανδραποδίσαντας Ἀθήνας
 καὶ Ἑρέτριαν ἄγειν αὐτῷ εἰς ὄψιν τὰ ἀνδράποδα.
 Ὡς δὲ οἱ στρατηγοὶ οὗτοι οἱ ἐπισταθέντες πορευ-
 όμενοι παρὰ βασιλέως ἀφίκοντο τῆς Κιλικίας εἰς τὸ
 Ἀλῆϊον πεδῖον, ἅμα ἀγόμενοι πεζὸν στρατὸν πολύν
 170 τε καὶ εὖ ἐσκευασμένον, ἐνταῦθα στρατοπεδευομένοις
 ἐπῆλθε μὲν ὁ ναυτικὸς πᾶς στρατὸς ὁ ἐπιταχθεὶς
 ἐκάστοις· παρεγένοντο δὲ καὶ αἱ ἵππαγωγοὶ νῆες,
 ἃς τῷ προτέρῳ ἔτει προεῖπε τοῖς αὐτοῦ δασμο-
 φόροις Δαρείῳς ἐτοιμάζειν. Εἰσβαλόμενοι δὲ τοὺς
 175 ἵππους εἰς ταύτας, καὶ τὸν πεζὸν στρατὸν εἰσβιβά-
 σαντες εἰς τὰς ναῦς, ἔπλεον ἑξακοσίαις τριήρεσιν εἰς
 τὴν Ἑλλάδα, διὰ τῶν νήσων τὸν πλοῦν ποιούμενοι.

The Persians respect the deities of Delos.

Ἐν ᾧ δὲ οὗτοι οὖς τῶν νησιωτῶν κατέλαβον
 ἡνδραποδίζοντο καὶ τὰς πόλεις ἐνεπίμπρασαν,
 180 οἱ Δῆλιοι ἐκλιπόντες τὴν Δῆλον ὥχοντο φεύ-
 γοντες εἰς Τῆνον. τῆς δὲ στρατιᾶς καταπλεού-
 σης ὁ Δᾱτις προπλεύσας οὐκ εἶα τὰς ναῦς πρὸς
 τὴν νῆσον προσορμίζεσθαι, ἀλλὰ πέραν ἐν τῇ
 Ῥηνείᾳ· αὐτὸς δὲ πυθόμενος ἵνα ᾗσαν οἱ Δῆλιοι,
 185 πέμπων κήρυκα ἡγόρευεν αὐτοῖς τάδε, Ὑἱ ἄνδρες
 ἱεροί, τί φεύγοντες οἴχεσθε, οὐκ ἐπιτήδεια κατα-
 γνόντες κατ' ἐμοῦ; ἐγὼ γὰρ καὶ αὐτὸς ἐπὶ τοσοῦτό

γε φρονῶ, καί μοι ἐκ βασιλέως ὧδε ἐπέσταλται,
 ἐν ἧ χώρᾳ οἱ δύο θεοὶ ἐγένοντο, ταύτην μηδὲν σίνε-
 σθαι, μήτε αὐτὴν τὴν χώραν μήτε τοὺς οἰκήτορας 190
 αὐτῆς. νῦν οὖν καὶ ἅπιτε ἐπὶ τὰ ὑμέτερα αὐτῶν καὶ
 τὴν νῆσον νέμεσθε.' Ταῦτα μὲν ἐπεκηρυκέυστο
 τοῖς Δηλίοις· μετὰ δέ, λιβανωτοῦ τριακόσια τά-
 λαντα κατανήσας ἐπὶ τοῦ βωμοῦ ἐθυμίασε.

Their arrival is followed by an earthquake at Delos.

Δᾶτις μὲν δὴ ταῦτα ποιήσας ἔπλει ἅμα τῷ 195
 στρατῷ ἐπὶ τὴν Ἑρέτριαν πρῶτα, ἅμα ἀγόμενος
 καὶ Ἰωνας καὶ Αἰολεῖς. Μετὰ δὲ τοῦτον ἐντεῦθεν
 ἐξαναχθέντα Δῆλος ἐκινήθη, ὡς ἔλεγον οἱ Δῆλιοι,
 καὶ πρῶτα καὶ ὕστατα μέχρις ἐμοῦ σεισθεῖσα. καὶ
 τοῦτο μὲν που τέρας ἀνθρώποις τῶν μελλόντων 200
 ἔσεσθαι κακῶν ἔφηνεν ὁ θεός. ἐπὶ γὰρ Δαρείου τοῦ
 Ὑστάσπου καὶ Ξέρξου τοῦ Δαρείου καὶ Ἀρτα-
 ξέρξου τοῦ Ξέρξου, τριῶν τούτων ἐφεξῆς γενεῶν,
 ἐγένετο πλέω κακὰ τῇ Ἑλλάδι ἢ ἐπὶ εἴκοσιν ἄλ-
 λας γενεὰς τὰς πρὸ Δαρείου γενομένας, τὰ μὲν 205
 ἀπὸ τῶν Περσῶν αὐτῇ γενόμενα, τὰ δὲ ἀπ'
 αὐτῶν τῶν κορυφαίων περὶ τῆς ἀρχῆς πολεμούν-
 των. οὕτως οὐδὲν ἦν ἄλογον κινηθῆναι Δῆλον τὸ
 πρὶν οὖσαν ἀκίνητον.

Eretria falls.

Οἱ δὲ Πέρσαι πλέοντες κατέσχον τὰς ναῦς τῆς 210
 Ἑρετρικῆς χώρας κατὰ Ταμύνας καὶ Χοιρέας καὶ

Αἰγίλια. κατασχόντες δὲ ταῦτα τὰ χωρία αὐτίκα ἵππους τε ἐξεβάλλοντο καὶ παρεσκευάζοντο ὡς προσοισόμενοι τοῖς ἐχθροῖς. οἱ δὲ Ἑρετριεῖς
 215 ἐπέξελθεῖν μὲν καὶ μάχεσθαι οὐκ ἐποιοῦντο βουλὴν· εἴ πως δὲ διαφυλάξαιεν τὰ τεῖχη, τούτου αὐτοῖς ἔμελε πέρι, ἐπειδὴ ἐνίκα μὴ ἐκλιπεῖν τὴν πόλιν. προσβολῆς δὲ γιγνομένης κρατερᾶς πρὸς τὸ τεῖχος, ἐπιπτον ἐφ' ἑξ ἡμέρας πολλοὶ μὲν ἀμφοτέρων, τῇ
 220 δὲ ἐβδόμῃ Εὐφορβὸς τε ὁ Ἀλκιμάχου καὶ Φίλαργος ὁ Κυνέου ἄνδρες τῶν ἀστῶν δόκιμοι προδιδόασιν τοῖς Πέρσαις. οἱ δὲ εἰσελθόντες εἰς τὴν πόλιν τοῦτο μὲν τὰ ἱερὰ συλήσαντες ἐνέπρησαν, ἀποτινύμενοι τῶν ἐν Σάρδεσι κατακαυθέντων ἱερῶν· τοῦτο
 225 δὲ τοὺς ἀνθρώπους ἡνδραποδίσαντο κατὰ τὰς Δαρείου ἐντολάς.

The Persians land at Marathon.

Χειρωσάμενοι δὲ τὴν Ἑρέτριαν καὶ ἐπισχόντες ὀλίγας ἡμέρας ἔπλεον εἰς τὴν Ἀττικὴν, δοκοῦντες ταῦτα τοὺς Ἀθηναίους ποιήσειν, ἃ καὶ τοὺς Ἑρετριεῖς
 230 ἐποίησαν. καὶ ἦν γὰρ ὁ Μαραθῶν ἐπιτηδειότατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι καὶ ἀγχοτάτω τῆς Ἑρετρίας, εἰς τοῦτο αὐτοῖς καθηγείτο Ἴππίας ὁ Πεισιστράτου. Ἀθηναῖοι δὲ ὡς ἐπύθοντο ταῦτα, ἐβοήθουν καὶ αὐτοὶ εἰς τὸν Μαραθῶνα. ἦγον δὲ αὐ-
 235 τοὺς στρατηγοὶ δέκα, ὧν ὁ δέκατος ἦν Μιλτιάδης.

The Athenians ask help from Sparta.

Καὶ πρῶτα μὲν, ὄντες ἔτι ἐν τῷ ἄστει οἱ στρα-
 τηγοὶ ἀποπέμπουσιν εἰς Σπάρτην κήρυκα Φειδιπ-
 πίδην, Ἀθηναῖον μὲν ἄνδρα, ἄλλως δὲ ἡμεροδρόμον
 τε καὶ τοῦτο μελετῶντα. τούτῳ, ὡς αὐτός τε
 ἔλεγε Φειδιππίδης καὶ Ἀθηναίοις ἀπήγγελλε, περὶ 240
 τὸ Παρθένιον ὄρος τὸ ὑπὲρ Τεγέας ὁ Πᾶν περι-
 πίπτει. βοήσαντα δὲ τὸ ὄνομα τοῦ Φειδιππίδου
 τὸν Πᾶνα Ἀθηναίοις κελεῦσαι ἀπαγγεῖλαι, διότι
 αὐτοῦ οὐδεμίαν ἐπιμέλειαν ποιοῦνται, ὄντος εὔνου
 Ἀθηναίοις καὶ πολλαχῇ γενομένου ἤδη αὐτοῖς χρη- 245
 σίμου, τὰ δ' ἔτι καὶ ἐσομένου. Καὶ ταῦτα μὲν
 Ἀθηναῖοι, καταστάντων αὐτοῖς εὖ ἤδη τῶν πραγ-
 μάτων, πιστεύσαντες εἶναι ἀληθῆ ἰδρύσαντο ὑπὸ τῇ
 ἀκροπόλει Πανὸς ἱερόν, καὶ αὐτὸν ἀπὸ ταύτης τῆς
 ἀγγελίας θυσίαις ἐπετεταίαις καὶ λαμπάδι ἱλάσκονται. 250
 Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φειδιπ-
 πίδης οὗτος, ὅτε περ αὐτῷ ἔφη καὶ τὸν Πᾶνα φανῆναι,
 δευτεραῖος ἐκ τοῦ Ἀθηναίων ἄστεως ἦν ἐν Σπάρτῃ.
 ἀφικόμενος δὲ ἐπὶ τοὺς ἄρχοντας ἔλεγεν, ‘ὦ Λα-
 κεδαιμόνιοι, Ἀθηναῖοι ὑμῶν δέονται σφίσι βοηθῆσαι, 255
 καὶ μὴ περιῦδεῖν πόλιν ἀρχαιοτάτην ἐν τοῖς Ἑλλησι
 δουλοσύνῃ περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων.
 καὶ γὰρ Ἐρέτριά τε νῦν ἡνδραπόδισται, καὶ πόλει
 λογίμῃ ἢ Ἑλλάς γέγονεν ἀσθενεστέρα.’

The Spartans have a difficulty.

260 Ὁ μὲν δὴ αὐτοῖς τὰ ἐντεταλμένα ἀπήγγελλε·
τοῖς δὲ ἕαδε μὲν βοηθεῖν Ἀθηναίοις, ἀδύνατα δὲ
αὐτοῖς ἦν τὸ παραντίκα ποιεῖν ταῦτα, οὐ βουλο-
μένοις λύειν τὸν νόμον· ἦν γὰρ ἱσταμένου τοῦ
μηνὸς ἐνάτη, ἐνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ
265 οὐ πλήρους ὄντος τοῦ κύκλου. οὗτοι μὲν νυν τὴν
πανσέληνον ἔμενον.

*The Plataeans arrive at Marathon, anxious to strike
a blow for freedom.*

Ἀθηναίοις δὲ τεταγμένοις ἐν τεμένει Ἡρακλέους
ἐπῆλθον βοηθοῦντες Πλαταιεῖς πανδημεῖ· καὶ γὰρ
καὶ ἐδεδώκεσαν σφᾶς αὐτοὺς τοῖς Ἀθηναίοις οἱ Πλα-
270 ταιεῖς, καὶ πόρους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι συχνούς
ἤδη ἀνειλήφεσαν.

*The Athenian generals waver, but are decided by
Miltiades.*

Τοῖς δὲ Ἀθηναίων στρατηγοῖς ἐγίγνοντο δίχα
αἱ γνώμαι, τῶν μὲν οὐκ ἐόντων συμβάλλειν,
(ὀλίγους γὰρ εἶναι, στρατιᾷ τῇ Μήδων συμβαλεῖν),
275 τῶν δὲ καὶ Μιλτιάδου κελευόντων. ὥς δὲ δίχα τε
ἐγίγνοντο καὶ ἐνίκα ἡ χείρων τῶν γνωμῶν, ἐνταῦθα,
ἦν γὰρ ἐνδέκατος ψηφιδόφορος ὁ τῷ κνᾶμῳ λαχὼν
Ἀθηναίων πολεμαρχεῖν (τὸ παλαιὸν γὰρ Ἀθηναῖοι
ὁμόψηφον τὸν πολέμαρχον ἐποιοῦντο τοῖς στρατη-

γοῖς), ἣν δὲ τότε πολέμαρχος Καλλίμαχος Ἀφιδ- 280
 ναῖος, πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε τάδε.
 ‘Ἐν σοὶ νῦν, Καλλίμαχε, ἔστιν ἡ καταδουλώσαι
 Ἀθήνας, ἡ ἐλευθέρας ποιήσαντα μνημόσυνα λιπέσθαι
 εἰς τὸν ἅπαντα ἀνθρώπων βίον, οἷα οὐδὲ Ἀρμόδιός
 τε καὶ Ἀριστογείτων λείπουσι. νῦν γὰρ δὴ, ἐξ οὗ 285
 ἐγένοντο Ἀθηναῖοι, εἰς κίνδυνον ἤκουσι μέγιστον,
 καὶ ἦν μὲν γε ὑποκύψωσι τοῖς Μήδοις, δέδοκται ἂ
 πείσονται παραδεδομένοι Ἰππία· ἦν δὲ περιγένηται
 αὕτη ἡ πόλις, οἷα τέ ἐστι πρώτη τῶν Ἑλληνίδων
 πολέων γενέσθαι. πῶς οὖν δὴ ταῦτα οἶά τέ 290
 ἐστι γενέσθαι, καὶ πῶς εἰς σέ ἀνήκει τούτων τῶν
 πραγμάτων τὸ κύρος ἔχειν, νῦν ἔρχομαι φράσων.
 ἡμῶν τῶν στρατηγῶν ὄντων δέκα δίχα γίνονται
 αἱ γνώμαι, τῶν μὲν κελεύόντων συμβαλεῖν, τῶν δὲ
 οὐ συμβαλεῖν. ἦν μὲν νυν μὴ συμβάλωμεν, ἔλπομαί 295
 τίνα στάσις μεγάλην ἐμπεσοῦσαν διασεΐσειν τὰ
 Ἀθηναίων φρονήματα, ὥστε μηδίσαι· ἦν δὲ συμ-
 βάλωμεν, πρὶν τι καὶ σαθρὸν Ἀθηναίων τισὶν
 ἐγγενέσθαι, θεῶν τὰ ἴσα νεμόντων, οἰοί τε ἐσμέν
 περιγενέσθαι τῇ συμβολῇ. Ταῦτα οὖν πάντα εἰς 300
 σέ νῦν τείνει καὶ ἐκ σοῦ ἤρτηται. ἦν γὰρ σὺ
 γνώμη τῇ ἐμῇ προσθῇ, ἔστι σοι πατρίς τε ἐλευθέρα
 καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι· ἦν δὲ τὴν
 τῶν ἀποσπευδόντων τὴν συμβολὴν ἔλῃ, ὑπάρξει σοι
 ὦν ἐγὼ κατέλεξα ἀγαθῶν τὰ ἐναντία.’

305

He persuades Kallimachus, the polemarch.

Ταῦτα λέγων ὁ Μιλτιάδης προσκτᾶται τὸν Καλλίμαχον· προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης ἐκεκύρωτο συμβάλλειν. Μετὰ δέ, οἱ στρατηγοὶ ὧν ἡ γνώμη ἔφερε συμβάλλειν, ὡς
 310 ἐκάστου αὐτῶν ἐγίγνετο πρυτανεία τῆς ἡμέρας, Μιλτιάδῃ παρεδίδοσαν· ὁ δὲ δεχόμενος οὔ τι πω συμβολὴν ἐποιεῖτο, πρὶν γε δὴ αὐτοῦ πρυτανεία ἐγένετο.

The army is marshalled for battle.

Ὡς δὲ εἰς ἐκείνον περιῆλθεν, ἐνταῦθα δὴ ἐτάσσοντο
 315 ὧδε Ἀθηναῖοι ὡς συμβαλὸυντες. τοῦ μὲν δεξιοῦ κέρως ἡγείτο ὁ πολέμαρχος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχεν οὕτω τοῖς Ἀθηναίοις, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν· ἡγουμένου δὲ τούτου, ἐξεδέχοντο ὡς ἡριθμοῦντο αἱ φυλαὶ ἐχόμεναι ἀλλή-
 320 λων, τελευταῖοι δὲ ἐτάσσοντο ἔχοντες τὸ εὐώνυμον κέρας Πλαταιεῖς. Ἀπὸ ταύτης γὰρ τῆς μάχης, θυσίας Ἀθηναίων ἀναγόντων καὶ πανηγύρεις τὰς ἐν ταῖς πεντετηρίσι γιγνομένας, κατεύχεται ὁ κῆρυξ ὁ Ἀθηναῖος ἅμα τε Ἀθηναίοις λέγων γίγνεσθαι
 325 τὰ ἀγαθὰ καὶ Πλαταιεῦσι. Τότε δέ, τασσομένων τῶν Ἀθηναίων ἐν τῷ Μαραθῶνι, ἐγίγνετο τοιόνδε τι· τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγίγνετο ἐπὶ τάξεις ὀλίγας, καὶ ταύτῃ ἦν ἀσθενέστατον τὸ στρατόπεδον,
 330 τὸ δὲ κέρας ἐκάτερον ἔρρωτο πλήθει.

The Athenians charge at a run.

Ὡς δὲ αὐτοῖς διετέτακτο καὶ τὰ σφάγια ἐγίγνετο
 καλὰ, ἐνταῦθα ὡς ἀφείθησαν οἱ Ἀθηναῖοι, -δρόμῳ
 ἵεντο εἰς τοὺς βαρβάρους. ἦσαν δὲ στάδιοι οὐκ
 ἐλάσσους τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ
 Πέρσαι, ὀρῶντες δρόμῳ ἐπιόντας, παρεσκευάζοντο 335
 ὡς δεξόμενοι· μανίαν τε τοῖς Ἀθηναίοις ἐπέφερον
 καὶ πάνυ ὀλεθρίαν, ὀρῶντες αὐτοὺς ὄντας ὀλίγους
 καὶ τούτους δρόμῳ ἐπειγομένους, οὗθ' ἵππου ὑπαρ-
 χούσης αὐτοῖς οὔτε τοξευμάτων. ταῦτα μὲν νυν
 οἱ βάρβαροι κατήκαζον. Ἀθηναῖοι δὲ ἐπειδὴ 340
 ἀθρόοι προσέμιξαν τοῖς βαρβάροις, ἐμάχοντο ἀξίως
 λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων, ὧν ἡμεῖς
 ἴσμεν, δρόμῳ εἰς πολεμίους ἐχρήσαντο, πρῶτοι δὲ
 ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρῶντες καὶ τοὺς
 ἄνδρας ταύτην ἡσθημένους· τέως δὲ ἦν τοῖς Ἑλλησι 345
 καὶ τὸ ὄνομα τὸ Μήδων φόβος ἀκούσαι.

The Persians fight bravely, but are forced to flee.

Μαχομένων δὲ ἐν τῷ Μαραθῶνι χρόνος ἐγί-
 γνετο πολὺς. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου
 ἐνίκων οἱ βάρβαροι, ἢ Πέρσαι τε αὐτοὶ καὶ Σάκαι
 τεταγμένοι ἦσαν· κατὰ τοῦτο μὲν δὴ ἐνίκων οἱ 350
 βάρβαροι καὶ ῥήξαντες ἐδίωκον εἰς τὴν μεσογείαν,
 τὸ δὲ κέρας ἐκάτερον ἐνίκων Ἀθηναῖοί τε καὶ
 Πλαταιεῖς. νικῶντες δὲ τὸ μὲν τετραμμένον τῶν
 βαρβάρων φεύγειν εἶων, τοῖς δὲ τὸ μέσον ῥήξασιν

355 αὐτῶν συναγαγόντες τὰ κέρα ἀμφοτέρα ἐμάχοντο,
καὶ ἐνίκων Ἀθηναῖοι. φεύγουσι δὲ τοῖς Πέρσαις
εἶποντο κόπτοντες, εἰς ὃ ἐπὶ τὴν θάλασσαν ἀφικό-
μενοι πῦρ τε ἤτουν καὶ ἐπελαμβάνοντο τῶν νεῶν.

Death of Callimachus.

Καὶ τοῦτο μὲν ἐν τούτῳ τῷ πόνῳ ὁ πολέμαρχος
360 Καλλίμαχος διαφθείρεται, ἀνὴρ γενόμενος ἀγαθός·
ἀπέθανε δὲ τῶν στρατηγῶν Στησίλεως ὁ Θρασύλεω·
τοῦτο δὲ Κυναίγειρος ὁ Εὐφορίωνος ἐνταῦθα,
ἐπιλαβόμενος τῶν ἀφλάστων νεῶς, τὴν χεῖρα ἀπο-
κοπεῖς πελέκει πίπτει· τοῦτο δὲ ἄλλοι Ἀθηναίων
365 πολλοὶ τε καὶ ὄνομαστοί. Ἑπτὰ μὲν δὴ τῶν
νεῶν ἐπεκράτησαν τρόπῳ τοιούτῳ Ἀθηναῖοι· ταῖς
δὲ λοιπαῖς οἱ βάρβαροι ἐξανακρουσάμενοι, καὶ ἀνα-
λαβόντες ἐκ τῆς νήσου ἐν ἧ ἔλιπον τὰ ἐξ Ἑρετρίας
ἀνδράποδα, περιέπλεον Σούνιον, βουλόμενοι φθῆναι
370 τοὺς Ἀθηναίους ἀφικόμενοι εἰς τὸ ἄστυ. Οὗτοι μὲν
δὴ περιέπλεον Σούνιον·

*The Athenians reach Athens first, and the Persians
return to Asia.*

Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον τάχιστα ἐβοήθουν
εἰς τὸ ἄστυ, καὶ ἔφθησάν τε ἀφικόμενοι πρὶν ἢ τοὺς
βαρβάρους ἥκειν, καὶ ἐστρατοπεδεύσαντο ἀφιγμένοι
375 ἐξ Ἡρακλείου τοῦ ἐν Μαραθῶνι ἐν ἄλλῳ Ἡρακλείῳ
τῷ ἐν Κυνοσάργει. οἱ δὲ βάρβαροι ταῖς ναυσὶν

ὑπεραιωρηθέντες Φαλήρου, τοῦτο γὰρ ἦν ἐπίνειον
 τότε τῶν Ἀθηναίων, ὑπὲρ τούτου ἀνακωχεύσαντες
 τὰς ναῦς, ἀπέπλεον ὀπίσω εἰς τὴν Ἀσίαν. Ἐν
 ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρ- 380
 βάρων καθ' ἑξακισχιλίους καὶ τετρακοσίους ἄνδρας.
 Ἀθηναίων δὲ ἑκατὸν ἐνενήκοντα καὶ δύο. ἔπεσον
 μὲν ἀμφοτέρων τοσοῦτοι.

The Story of Epizelus.

Συνέβη δὲ αὐτόθι θαῦμα γενέσθαι τοιόνδε· Ἀθη-
 ναῖον ἄνδρα Ἐπίζηλον τὸν Κουφαγόρου ἐν τῇ συ- 385
 στάσει μαχόμενόν τε καὶ ἄνδρα γιγνόμενον ἀγαθὸν
 τῶν ὁμμάτων στερηθῆναι, οὔτε πληγέντα οὐδὲν τοῦ
 σώματος οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ζωῆς
 διατελεῖν ἀπὸ τούτου τοῦ χρόνου ὄντα τυφλόν.
 λέγειν δὲ αὐτὸν περὶ τοῦ πάθους ἤκουσα τοιόνδε 390
 τινὰ λόγον, ἄνδρα αὐτῷ δοκεῖν ὀπλίτην ἀντιστῆναι
 μέγαν, οὗ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν·
 τὸ δὲ φᾶσμα τοῦτο αὐτὸν μὲν παρεξελθεῖν, τὸν δὲ
 αὐτοῦ παραστάτην ἀποκτείνει. ταῦτα μὲν ἴδὼν
 Ἐπίζηλον ἐπυθόμην λέγειν. 395

The Spartans arrive too late.

Λακεδαιμονίων δὲ ἦκον εἰς τὰς Ἀθήνας δισχίλιοι
 μετὰ τὴν πανσέληνον, ἔχοντες σπουδὴν πολλὴν κατα-
 λαβεῖν οὕτως, ὥστε τριταῖοι ἐκ Σπάρτης ἐγένοντο
 ἐν τῇ Ἀττικῇ. ὕστεροι δὲ ἀφικόμενοι τῆς συμβολῆς

400 ἰμείροντο ὅμως θεάσασθαι τοὺς Μήδους. ἐλθόντες
δὲ εἰς τὸν Μαραθῶνα ἐθεάσαντο· μετὰ δέ, αἰνοῦν-
τες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν ἀπηλλάσσοντο
ὀπίσω.

SECTION II.

THERMOPYLAE.

B. C. 480.

HISTORICAL INTRODUCTION.

BETWEEN Marathon and Thermopylae ten years elapsed; the events of these years were of great importance in the final struggle for freedom. Persia was a loser, Greece was gaining in strength. The Persians were engaged in quelling the revolt of Egypt, and in making preparations for war. In B.C. 495 they experienced a great loss in the death of Darius. He, nicknamed by his people the *Trader*, had done much to consolidate the Persian power. He had settled the revenues to be paid by each satrap, and had bound together the parts of his vast empire by great military roads, centring in Susa.

The young king Xerxes had no such character. He was neither a general like Cyrus, a statesman like Darius, nor a brave and spirited soldier like Mardonius. He was typical of the weak side of the Persian character. Herodotus tells us that the chief cause of the Persian defeat at Salamis lay in the fact that 'the barbarians did nothing with their head.' The same thing may be said of

Xerxes ; he prepared a vast armament trusting only to its overwhelming size.

Meanwhile the destinies of Athens, and in the destinies of Athens were involved the destinies of Greece and all succeeding history, had fallen into the hands of Themistocles, by far the most subtle and farseeing of all Greek statesmen. In the burst of energy which followed the expulsion of the Peisistratidae, the working of the silver mines at Laurium, a mountain north of Cape Sunium, had formed a favourite field for Athenian enterprise. The land belonged to the State, and such high prices were given for leases, that about the year 485 there was a large balance in the treasury, and it was proposed to divide the surplus, giving every Athenian freeman ten drachmae.

This proposal was met by Themistocles. While his own thoughts were directed to the contest certainly impending with Persia, for the preparations going on in Asia must have been known in Greece, he reminded his countrymen of their war with Aegina, and of the necessity to increase their navy. So great was the self-denial of the Athenian citizens that they determined to forego their private advantage, and devote the whole surplus to the creation of a large navy. Two hundred triremes were built, ships which saved Greece ; they confronted the Persian power at Artemisium, and crushed it at Salamis.

II.

THERMOPYLAE.

B.C. 480.

Darius makes sure of victory.

Ἐπεὶ δὲ ἡ ἀγγελία ἀφίκετο περὶ τῆς μάχης τῆς ἐν Μαραθῶνι γενομένης παρὰ βασιλέα Δαρείον τὸν Ὑστάσπους, καὶ πρὶν μεγάλως κεχαραγμένον τοῖς Ἀθηναίοις διὰ τὴν εἰς Σάρδεις εἰσβολήν, καὶ δὴ καὶ τότε πολλῷ τε δεινότερα ἐποίει καὶ μᾶλλον ἐφίετο 5 στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. Καὶ αὐτίκα μὲν ἐπηγγέλλετο πέμπων ἀγγέλους κατὰ πόλεις ἐτοιμάζειν στρατιάν, πολλῷ πλείω ἐπιτάσσεων ἐκάστοις ἢ πρότερον παρείχον, καὶ ναῦς τε καὶ ἵππους καὶ σίτον καὶ πλοῖα. τούτων δὲ περιαγγελλομένων ἡ 10 Ἀσία ἐδονεῖτο ἐπὶ τρία ἔτη, καταλεγομένων τε τῶν ἀρίστων ὥς ἐπὶ τὴν Ἑλλάδα στρατευσομένων, καὶ παρασκευαζομένων.

Death of Darius, and accession of Xerxes.

Τετάρτῳ δὲ ἔτει Αἰγύπτιοι ὑπὸ Καμβύσου δουλωθέντες ἀπέστησαν ἀπὸ Περσῶν. ἐνταῦθα δὴ 15

καὶ μάλλον ὥρμητο καὶ ἐπ' ἀμφοτέρους στρατεύεσθαι.
 Στελλομένου δὲ Δαρείου ἐπ' Αἴγυπτον καὶ Ἀθήνας,
 τῶν παίδων αὐτοῦ στάσις ἐγένετο μεγάλη περὶ τῆς
 ἡγεμονίας, ὥς δεῖ αὐτὸν ἀποδείξαντα βασιλέα κατὰ
 20 τὸν Περσέων νόμον οὕτω στρατεύεσθαι. Ἀπο-
 δείξας δὲ βασιλέα Πέρσαις Δαρείος Ξέρξη ὥρμητο
 στρατεύεσθαι. ἀλλὰ γὰρ μετὰ ταῦτά τε καὶ
 Αἰγύπτου ἀπόστασιν τῷ ὑστέρῳ ἔτει παρασκευα-
 ζόμενον συνέβη αὐτὸν. Δαρείον, βασιλεύσαντα τὰ
 25 πάντα ἔξ τε καὶ τριάκοντα ἔτη, ἀποθανεῖν οὐδὲ
 αὐτῷ ἐξεγένετο οὔτε τοὺς ἀφεστῶτας Αἰγυπτίους
 οὔτε Ἀθηναίους τιμωρήσασθαι. Ἀποθανόντος δὲ
 Δαρείου ἡ βασιλεία ἀνεχώρησεν εἰς τὸν παῖδα τὸν
 ἐκείνου Ξέρξη.

The young king calls a council, and declares for war.

(B.C. 485.)

30 Ὡς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν
 Ἑλλάδα, ἐνταῦθα δευτέρῳ μὲν ἔτει μετὰ τὸν θάνατον
 τὸν Δαρείου πρῶτα στρατείαν ποιεῖται ἐπὶ τοὺς
 ἀφεστῶτας. τούτους μὲν νυν καταστρεψάμενος καὶ
 Αἴγυπτον πᾶσαν πολὺ δουλοτέραν ποιήσας ἢ ἐπὶ
 35 Δαρείου ἦν, ἐπιτρέπει Ἀχαιμένει, ἀδελφῷ μὲν
 αὐτοῦ Δαρείου δὲ παιδί.

Ξέρξης δὲ μετὰ Αἰγύπτου ἄλωσιν ὥς ἔμελλεν εἰς
 χεῖρας ἄξεσθαι τὸ στράτευμα τὸ ἐπὶ τὰς Ἀθήνας,
 σύλλογον ἐπὶ κλητὸν Περσῶν τῶν ἀρίστων ποιεῖται,
 40 ἵνα γνώμας τε πύθηται αὐτῶν καὶ αὐτὸς ἐν πᾶσιν

εἶπη ἃ θέλει. Ὡς δὲ συνελέχθησαν, ἔλεξε Ξέρξης
τάδε· ὦ ἄνδρες Πέρσαι, μέλλω ζεύξας τὸν Ἑλ-
λήσποντον ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν
Ἑλλάδα, ἵνα Ἀθηναίους τιμωρήσωμαι, ὅσα δὴ
πεποιήκασι Πέρσας τε καὶ πατέρα τὸν ἐμόν. 45
Ἐωρᾶτε μὲν νυν καὶ Δαρεῖον ἐφιέμενον στρατεύ-
εσθαι ἐπὶ τοὺς ἄνδρας τούτους. ἀλλ' ὁ μὲν
τετελεύτηκε, καὶ οὐκ ἐξεγένετο αὐτῷ τιμωρήσασθαι·
ἐγὼ δὲ ὑπὲρ τε ἐκείνου καὶ τῶν ἄλλων Περσῶν οὐ
πρότερον παύσομαι, πρὶν ἂν ἔλω τε καὶ πυρώσω τὰς 50
Ἀθήνας, οἳ γε ἐμὲ καὶ πατέρα τὸν ἐμόν ὑπῆρξαν
ἄδικα ποιοῦντες. πρῶτα μὲν εἰς Σάρδεις ἐλθόντες,
ἅμα Ἀρισταγόρᾳ τῷ Μιλησίῳ δούλῳ δὲ ἡμετέρῳ
ἀφικόμενοι, ἐνέπηρσαν τὰ τε ἄλση καὶ τὰ ἱερά·
δεύτερα δὲ ἡμᾶς οἷα ἔρρεξαν εἰς τὴν σφετέραν ἀπο- 55
βάντας, ὅτε Δᾶτις τε καὶ Ἀρταφέρνης ἐστρατήγουν,
ἃ ἐπίστασθέ που πάντες.' Ταῦτα εἰπὼν ἐπαύετο.

Artabanus dissuades in vain.

Μετ' αὐτὸν δέ, σιωπώντων τῶν ἄλλων Περσῶν
καὶ οὐ τολμώντων γνώμην ἀποδείκνυσθαι ἀντίαν τῇ
προκειμένη, Ἀρτάβανος ὁ Ὑστάσπους πάτρως ὢν 60
Ξέρξῃ ἔλεγε τάδε· ὦ βασιλεῦ, μὴ λεχθειςῶν μὲν
γνωμῶν ἀντίων ἀλλήλαις οὐκ ἔστι τὴν ἀμείνων
αἰρούμενον ἐλέσθαι, ἀλλὰ δεῖ τῇ εἰρημένη χρῆσθαι,
λεχθειςῶν δὲ ἔστι. Σὺ οὖν μὴ βούλου εἰς κίνδυνον
μηδένα τοιοῦτον ἀφικέσθαι μηδεμιᾶς ἀνάγκης οὔσης, 65

ἀλλ' ἐμοὶ πείθου. νῦν μὲν τὸν σύλλογον τόνδε
 διάλυσον· αὐθις δέ, ὅταν σοι δοκῇ, προσκεψάμενος
 ἐπὶ σαντοῦ προαγόρευε ἃ σοι δοκεῖ εἶναι ἄριστα.
 τὸ γὰρ εὖ βουλευέσθαι κέρδος μέγιστον εὐρίσκω
 70 ὄν. εἰ γὰρ καὶ ἐναντιωθῆναί τι ἐθέλει, βεβούλευται
 μὲν οὐδὲν ἦσσαν εὖ, ἦσσηται δὲ ὑπὸ τῆς τύχης τὸ
 βούλευμα· ὁ δὲ βουλευσάμενος αἰσχροῶς, εἰ αὐτῷ
 ἡ τύχη ἐπίσποιτο, εὖρημα εὖρηκεν, ἦσσαν δὲ οὐδὲν
 αὐτῷ κακῶς βεβούλευται. Ὅρῃς τὰ ὑπερέχοντα
 75 ζῶα ὡς κεραυνοῖ ὁ θεός, οὐδὲ ἐὰ φαντάζεσθαι, τὰ
 δὲ σμικρὰ οὐδὲν αὐτὸν κνίζει; ὁρῃς δὲ ὡς εἰς οἰ-
 κήματα τὰ μέγιστα αἰεὶ καὶ δένδρα τὰ τοιαῦτα
 ἀποσκήπτει τὰ βέλη; φιλεῖ γὰρ ὁ θεὸς τὰ ὑπερ-
 έχοντα πάντα κολοῦειν. οὕτω δὴ καὶ στρατὸς
 80 πολὺς ὑπ' ὀλίγου διαφθείρεται. Σοὶ μὲν δὴ
 ταῦτα, ὦ βασιλεῦ, συμβουλεύω.'

A vast armament is gathered.

Ὁ δὲ Πέρσης στρατηλατεῖν ἐφιεμένος Ἄρτα-
 βάνου μὲν πολλὴν ἀλογίαν ἐποίησεν, ἅμα δὲ τῷ
 πεζῷ αὐτὸς εἰς Σάρδεις ἐπορεύετο, πάντα ἐπὶ τὴν
 85 Ἑλλάδα προετοιμαζόμενος. οὐ γὰρ οὐδὲ σύμπασαι
 στρατηλασίαι αἱ πρότερον γινόμεναι μιᾶς τῆσδε
 οὐκ εἰσὶν ἄξιαί. τί γὰρ οὐκ ἤγαγεν ἐκ τῆς Ἀσίας
 ἔθνος ἐπὶ τὴν Ἑλλάδα Ξέρξης; ποῖον δὲ πινόμενον
 αὐτὸν ὕδωρ οὐκ ἐπέλιπε, πλὴν τῶν μεγάλων ποτα-
 90 μῶν; οἱ μὲν γὰρ ναῦς παρείχοντο, οἱ δὲ εἰς πεζὸν

τεταγμένοι ἦσαν, τοῖς δὲ ἵππος προσετέτακτο, τοῖς δὲ ἵππαγωγὰ πλοῖα ἅμα στρατευομένοις, τοῖς δὲ εἰς τὰς γεφύρας μακρὰς ναῦς παρέχειν, τοῖς δὲ σιτά τε καὶ ναῦς.

The review at Abydos.

Ἐπεὶ δ' ἐγένοντο ἐν Ἀβύδῳ, ἠθέλησε Ξέρξης 95 ἰδεῖν πάντα τὸν στρατόν· καὶ προνυπεποίητο γὰρ ἐπὶ κολωνοῦ ἐπίτηδες αὐτῷ ταύτῃ προεξέδρα λίθου λευκοῦ, ἐποίησαν δὲ Ἀβυθῆνοι ἐντειλαμένου πρότερον βασιλέως. ἐνταῦθα ὡς ἵζετο, καθορῶν ἐπὶ τῆς ἡόνος ἐθεᾶτο καὶ τὸν πεζὸν καὶ τὰς ναῦς, θεώμενος 100 δὲ ἰμέρθη τῶν νεῶν ἅμιλλαν γιγνομένην ἰδεῖν. ἐπεὶ δ' ἐγένετό τε καὶ ἐνίκων Φοίνικες Σιδώνιοι, ἦσθη τε τῇ ἀμίλλῃ καὶ τῇ στρατιᾷ. Ὡς δὲ ἑώρα πάντα μὲν τὸν Ἑλλήσποντον ὑπὸ τῶν νεῶν ἀποκεκρυμμένον, πάσας δὲ τὰς ἀκτὰς καὶ τὰ Ἀβυθηνῶν πεδία 105 ἐπίπλεω ἀνθρώπων, ἐνταῦθα Ξέρξης αὐτὸν ἐμακάρισε, μετὰ δὲ τοῦτο ἐδάκρυσε. Μαθὼν δὲ τοῦτο Ἀρτάβανος ὁ πάτριος, ὃς τὸ πρῶτον γνώμην ἀπεδείξατο ἐλευθέρως, οὐ συμβουλεύων Ξέρξη στρατεῦεσθαι ἐπὶ τὴν Ἑλλάδα, οὗτος ὁ ἀνὴρ φρασθεὶς 110 Ξέρξη δακρύσαντα ἤρετο τάδε· ὦ βασιλεῦ, ὡς πολὺ ἀλλήλων κεχωρισμένα εἰργάσω νῦν τε καὶ ὀλίγῳ πρότερον; μακαρίσας γὰρ σαυτὸν δακρύεις. Ὁ δὲ εἶπεν, Ἐἰσῆλθε γάρ με συνέντα κατοικτεῖραι ὡς βραχὺς εἴη ὁ πᾶς ἀνθρώπινος βίος, εἰ τούτων 115 γε ὄντων τοσούτων οὐδεὶς εἰς ἑκατοστὸν ἔτος

περίεσται.' Ὁ δὲ ἡμείβετο λέγων, 'Ἔτερα
 τούτου παρὰ τὴν ζῶν πεπόνθαμεν οἰκτρότερα. ἐν
 γὰρ οὕτω βραχεὶ βίῳ οὐδεὶς οὕτως ἄνθρωπος ὢν
 120 εὐδαίμων πέφυκεν οὔτε τούτων οὔτε τῶν ἄλλων,
 ᾧ οὐ παραστήσεται πολλάκις καὶ οὐχ ἅπαξ τεθνάναι
 βούλεσθαι μᾶλλον ἢ ζῆν. αἱ τε γὰρ συμφοραὶ
 προσπίπτουσιν καὶ αἱ νόσοι συνταράσσουσιν καὶ
 βραχὺν ὄντα μακρὸν δοκεῖν εἶναι ποιοῦσι τὸν βίον.
 125 οὕτως ὁ μὲν θάνατος, μοχθηρᾶς οὔσης τῆς ζωῆς,
 καταφυγὴ αἰρετωτάτη τῷ ἀνθρώπῳ γέγονεν· ὁ δὲ
 θεὸς γλυκὺν γεύσας τὸν αἰῶνα φθονερός ἐν αὐτῷ
 εὐρίσκεται ὢν.' Ξέρξης δὲ ἡμείβετο λέγων, 'Ἀρ-
 τάβανε, βιοτῆς μὲν νυν ἀνθρωπείας πέρι, οὔσης
 130 τοιαύτης οἷαν περ σὺ διαιρῇ εἶναι, πανσώμεθα, μηδὲ
 κακῶν μνησθῶμεν, χρηστὰ ἔχοντες πράγματα ἐν
 χερσίν.'

After a thorough inspection,

Ξέρξης δέ, ἐπεὶ ἡρίθμησέ τε καὶ διετάχθη ὁ
 στρατός, ἐπεθύμησεν αὐτὸς αὐτοὺς διεξελάσας θεά-
 135 σασθαι· μετὰ δὲ ἐποίει ταῦτα, καὶ διεξελαύνων ἐφ'
 ἄρματος παρὰ ἔθνος ἐν ἑκαστὸν ἐπυνθάνετο· καὶ
 ἀπέγραφον οἱ γραμματισταὶ οὐδὲν παριέντες· ἕως
 ἐξ ἐσχάτων εἰς ἔσχατα ἀφίκετο καὶ τῆς ἵππου καὶ
 τοῦ πεζοῦ. ὥς δὲ ταῦτα αὐτῷ ἐπεποιήτο, τῶν νεῶν
 140 καθελκυσθεισῶν εἰς θάλασσαν, ἐνταῦθα ὁ Ξέρξης
 μετεκβὰς ἐκ τοῦ ἄρματος εἰς ναὺν Σιδωνίαν ἵζετο
 ὑπὸ σκηνῇ χρυσῇ· καὶ παρέπλει παρὰ τὰς πύρας

τῶν νεῶν, ἐπερωτῶν τε ἐκάστας ὁμοίως καὶ τὸν πεζὸν καὶ ἀπογραφόμενος. τὰς δὲ ναῦς οἱ ναύαρχοι ἀναγαγόντες ὅσον τέσσαρα πλέθρα ἀπὸ τοῦ αἰ-¹⁴⁵γιαλοῦ ἀνεκώχεον, τὰς πρώρας εἰς γῆν τρέψαντες πάντες μετωπηδόν, καὶ ἐξοπλίσαντες τοὺς ἐπιβάτας ὥς εἰς πόλεμον. ὁ δ' ἐντὸς τῶν πρωρῶν πλέων ἐθεᾶτο καὶ τοῦ αἰγιαλοῦ.

*Xerxes confers with Demaratus, the exiled king
of Sparta.*

Ὡς δὲ καὶ ταύτας διεξέπλευσε, καὶ ἐξέβη ἐκ τῆς¹⁵⁰ νεώς, μετεπέμψατο Δημάρατον τὸν Ἀρίστωνος συστρατενόμενον αὐτῷ ἐπὶ τὴν Ἑλλάδα, καλέσας δ' αὐτὸν ἤρετο τάδε· ‘Δημάρατε, νῦν μοί σε ἡδύ τι ἐστὶν ἐπερέσθαι ἃ ἐθέλω. σὺ εἰ Ἑλλήν τε καί, ὥς ἐγὼ πυνθάνομαι σοῦ τε καὶ τῶν ἄλλων Ἑλλήνων¹⁵⁵ τῶν ἐμοὶ εἰς λόγους ἀφικομένων, πόλεως οὐτ' ἐλαχίστης οὐτ' ἀσθενεστάτης. νῦν οὖν μοι τόδε φράσον, εἰ Ἑλληνες ὑπομενοῦσι χεῖρας ἐμοὶ ἀνταιρόμενοι. οὐ γάρ, ὥς ἐγὼ δοκῶ, οὐδ' εἰ πάντες Ἑλληνες καὶ οἱ λοιποὶ οἱ πρὸς ἐσπέρας οἰκοῦντες ἄνθρωποι συλ-¹⁶⁰λεχθείησαν, οὐκ ἀξιόμαχοί εἰσιν ἐμὲ ἐπιόντα ὑπομεῖναι, μὴ ὄντες ἄρθμιοι. ἐθέλω μέντοι καὶ τὸ ἀπὸ σοῦ, ὅποῖόν τι λέγεις περὶ αὐτῶν, πυνθέσθαι.’ Ὁ μὲν ταῦτα ἠρώτα. ὁ δὲ ὑπολαβὼν ἔφη, ‘Βασιλεῦ, πότερα ἀληθεία χρήσωμαι πρὸς σε ἢ ἡδονῇ;’ Ὁ¹⁶⁵

δὲ αὐτὸν ἀληθείᾳ χρῆσασθαι ἐκέλευε, φὰς οὐδὲν αὐτῷ ἀηδέστερον ἔσεσθαι ἢ πρότερον ἦν.

Demaratus declares that the Greeks will not yield.

Ὡς δὲ ταῦτα ἤκουσε Δημάρατος, ἔλεγε τάδε·
 ‘Βασιλεῦ, ἐπειδὴ ἀληθείᾳ διαχρήσασθαι πάντως με
 170 κελεύεις, ταῦτα λέγοντα ἂ μὴ ψευδόμενός τις
 ὕστερον ὑπὸ σοῦ ἀλώσεται, τῇ Ἑλλάδι πενία μὲν
 αἰί ποτε σύντροφός ἐστιν, ἀρετὴ δὲ ἑπακτός ἐστιν,
 ἀπὸ τε σοφίας κατειργασμένη καὶ νόμου ἰσχυροῦ
 ἢ διαχρωμένη ἢ Ἑλλὰς τὴν τε πενίαν ἀπαμύνεται
 175 καὶ τὴν δεσποσύνην. αἰνῶ μὲν νυν πάντας Ἕλληνας
 τοὺς περὶ ἐκείνους τοὺς Δωρικοὺς χώρους ὥκη-
 μένους, ἔρχομαι δὲ λέξων οὐ περὶ πάντων τούσδε
 τοὺς λόγους, ἀλλὰ περὶ Λακεδαιμονίων μόνων.
 πρῶτα μὲν ὅτι οὐκ ἔστιν ὅπως ποτὲ σοὺς δέξονται
 180 λόγους δουλείαν φέροντας τῇ Ἑλλάδι, αὐθις δὲ
 ὥς ἀντιώσονται σοι εἰς μάχην, καὶ ἦν οἱ ἄλλοι
 Ἕλληνες πάντες τὰ σὰ φρονῶσιν. ἀριθμοῦ δὲ πέρι,
 μὴ πύθῃ ὅσοι τινὲς ὄντες ταῦτα ποιεῖν οἰοί τε
 εἰσίν· ἦν τε γὰρ τύχῳσιν ἐξεστρατευμένοι χίλιοι,
 185 οὗτοι μαχήσονται σοι, ἦν τε ἐλάσσους τούτων, ἦν
 τε καὶ πλείους.’

This Xerxes cannot believe.

Ταῦτα ἀκούσας Ξέρξης γελάσας ἔφη, ‘Δημά-
 ρατε, οἶον ἐφθέγξω ἔπος, ἄνδρας χιλίους στρατιᾷ
 τοσῆδε μαχέσασθαι. ἄγε, εἰπέ μοι· σὺ φῆς

τούτων τῶν ἀνδρῶν αὐτὸς βασιλεὺς γενέσθαι 190
 σὺ οὖν ἐβελήσεις αὐτίκα μάλα πρὸς ἄνδρας δέκα
 μάχεσθαι; καίτοι εἰ τὸ πόλιτικὸν ὑμῖν πᾶν ἐστὶ
 τοιοῦτον οἶον σὺ διαιρεῖς, σέ γε τὸν ἐκείνων βασιλέα
 πρέπει πρὸς τὸ διπλάσιον ἀντιτάσσεσθαι κατὰ
 νόμους τοὺς ὑμετέρους. εἰ γὰρ ἐκείνων ἕκαστος 195
 δέκα ἀνδρῶν τῆς στρατιᾶς τῆς ἐμῆς ἀντάξιός ἐστι,
 σέ δέ γε δίζημαι εἴκοσιν εἶναι ἀντάξιον· καὶ οὕτω
 μὲν ὀρθοῖτ' ἂν ὁ λόγος ὁ παρὰ σοῦ εἰρημένος. εἰ
 δὲ τοιοῦτοί τε ὄντες καὶ μέγεθος τοσοῦτοι, οἷος σύ
 τε καὶ οἱ παρ' ἐμέ φοιτῶσιν Ἑλλήνων εἰς λόγους, 200
 αὐχεῖτε τοσοῦτον, ὅρα μὴ μάτην κόμπος ὁ λόγος
 οὗτος εἰρημένος ᾗ. Ἐπεὶ φέρε ἴδω παντὶ τῷ
 εἰκότι. πῶς ἂν δύναιντο χίλιοι ἢ καὶ μύριοι ἢ
 καὶ πεντακισμύριοι, ὄντες γε ἐλεύθεροι πάντες
 ὁμοίως καὶ μὴ ὑφ' ἐνὸς ἀρχόμενοι, στρατῷ τοσῶδε 205
 ἀντιστῆναι; ἐπεὶ τοι πλείους περὶ ἓνα ἕκαστον
 γιγνόμεθα ἢ χίλιοι, ὄντων ἐκείνων πέντε χιλιάδων.
 ὑπὸ μὲν γὰρ ἐνὸς ἀρχόμενοι κατὰ τρόπον τὸν ἡμέ-
 τερον, γένοιντ' ἂν δειμαίνοντες τοῦτον καὶ παρὰ
 τὴν αὐτῶν φύσιν ἀμείνους, καὶ ἴοιεν ἀναγκαζόμενοι 210
 μάλιστα εἰς πλείους ἐλάσσους ὄντες· ἀνειμένοι δὲ εἰς
 τὸ ἐλεύθερον οὐκ ἂν ποιοῖεν τούτων οὐδέτερα. Δοκῶ
 δὲ ἔγωγε καὶ ἀνισωθέντας πλήθει χαλεπῶς ἂν
 Ἑλληνας Πέρσαις μόνοις μάχεσθαι. ἀλλὰ παρ'
 ἡμῖν μὲν μόνοις τοῦτό ἐστιν ὃ σὺ λέγεις, ἔστι γε 215
 μέντοι οὐ πολὺ ἀλλὰ σπάνιον. εἰσὶ γὰρ Περσῶν

τῶν ἐμῶν αἰχμοφόρων, οἱ ἐτελήσουσιν Ἑλλήνων
 ἀνδράσι τρισὶν ὁμοῦ μάχεσθαι ὧν σὺ ὦν ἄπειρος
 πολλὰ φλυαρεῖς.'

*Demaratus insists that the Spartans will be faithful
 to the Law, their only master.*

- 220 Πρὸς ταῦτα Δημάρατος λέγει, 'ὦ βασιλεῦ, ἀπ'
 ἀρχῆς ἠπιστάμην, ὅτι ἀληθείᾳ χρώμενος οὐ φίλα
 σοι ἐρῶ. σὺ δὲ ἐπεὶ ἠνάγκασας λέγειν τῶν λόγων
 τοὺς ἀληθεστάτους, ἔλεγον τὰ ἐν Σπαρτιάταις
 καθεστῶτα. καίτοι, ὡς ἐγὼ τυγχάνω τὰ νῦν τάδε
 225 ἐστοργῶς ἐκείνους, αὐτὸς μάλιστα ἐξεπίστη, οἷ με
 τιμὴν τε καὶ γέρα ἀφελόμενοι πατρῷα ἅπολιν τε
 καὶ φυγάδα ἀφείκασι, πατὴρ δὲ σὸς ὑποδεξάμενος
 βίον τέ μοι καὶ οἶκον ἔδωκεν. οὐκ οὐν εἰκὸς ἐστίν
 ἄνδρα τὸν σῶφρονα εὖνοϊαν φαινομένην διωθεῖσθαι,
 230 ἀλλὰ στέργειν μάλιστα. Ἐγὼ δὲ οὔτε δέκα ἀνδρά-
 σιν ὑπισχνούμαι οἷός τε εἶναι μάχεσθαι οὔτε δυοῖν,
 ἐκῶν τε εἶναι οὐδ' ἂν μονομαχοίμι. εἰ δὲ ἀνάγκη
 εἶη ἢ μέγας τις ὁ ἐποτρύνων ἀγών, μαχοίμην ἂν
 πάντων ἥδιστα ἐνὶ τούτων τῶν ἀνδρῶν, οἱ Ἑλλήνων
 235 ἕκαστός φησι τριῶν ἄξιός εἶναι. ὥσάυτως δὲ καὶ
 Λακεδαιμόνιοι κατὰ μὲν ἓνα μαχόμενοι οὐδενῶν εἰσὶ
 κακίους ἀνδρῶν, ἀθρόοι δὲ ἄριστοι ἀνδρῶν ὑπάντων.
 Ἐλεύθεροι γὰρ ὄντες οὐ πάντα ἐλεύθεροί εἰσιν·
 ἔπεστι γὰρ αὐτοῖς δεσπότης νόμος, ὃν ὑποδειμαί-
 240 νουσι πολλῶ ἔτι μᾶλλον ἢ οἱ σοὶ σέ. ποιούσι

γούν ἃ ἂν ἐκείνος ἀνώγη· ἀνώγει δὲ ταὐτὸ αἰεί, οὐκ ἔων φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατεῖν ἢ ἀπόλλυσθαι. σοὶ δὲ εἰ φαίνομαι ταῦτα λέγων φλυαρεῖν, τᾶλλα σιγᾶν ἐθέλω τὸ λοιπόν· νῦν δὲ ἀναγκασθεὶς ἔλεξα· ²⁴⁵ γένοιτο μέντοι κατὰ νοῦν σοι, βασιλεῦ·

Ὁ μὲν δὴ ταῦτα ἡμείψατο· Ξέρξης δὲ εἰς γέλωτά τε ἐτρέψατο καὶ οὐκ ἐποίησατο ὀργὴν οὐδεμίαν, ἀλλ' ἡπίως αὐτὸν ἀπεπέμψατο.

The Host advances.

Ξέρξης δὲ διὰ τῆς Εὐρώπης ἐπορεύετο ἐπὶ τὴν ²⁵⁰ Ἑλλάδα, τοὺς δὲ αἰεὶ γιγνομένους ἐμποδὼν συστρατεῦσθαι ἠνάγκαζεν. ἐδεδούλωτο γάρ, ὥς καὶ πρότερόν μοι δεδήλωται, ἡ μέχρι Θεσσαλίας πᾶσα, καὶ ἦν ὑπὸ βασιλέα δασμοφόρος. Ἡ δὲ στρατηλασία ἡ βασιλέως ὄνομα μὲν εἶχεν ὥς ἐπ' Ἀθήνας ²⁵⁵ ἐλαύνει, καθίετο δὲ εἰς πᾶσαν τὴν Ἑλλάδα. πυνθανόμενοι δὲ ταῦτα πρὸ πολλοῦ οἱ Ἕλληνες οὐκ ἐν ὁμοίῳ πάντες ἐποιοῦντο. οἱ μὲν γὰρ αὐτῶν δόντες γῆν τε καὶ ὕδωρ τῷ Πέρσῃ, εἶχον θάρσος ὥς οὐδὲν πεισόμενοι ἄχαρι πρὸς τοῦ βαρβάρου· οἱ δὲ οὐ ²⁶⁰ δόντες ἐν δείματι μεγάλῳ καθέστασαν, ἅτε οὔτε νεῶν οὐσῶν ἐν τῇ Ἑλλάδι ἀριθμὸν ἀξιομάχων δέχεσθαι τὸν ἐπίοντα, οὔτε βουλομένων τῶν πολλῶν ἀνθάπτεσθαι τοῦ πολέμου, μηδιζόντων δὲ προθύμως.

*The Greeks, who choose the braver part, give up
domestic hostilities,*

265 Συλλεγομένων δὲ εἰς ταῦτ' ὧν περὶ τὴν Ἑλλάδα
Ἑλλήνων τῶν τὰ ἀμείνω φρονούντων καὶ διδόντων
σφίσι λόγον καὶ πίστιν, ἐνταῦθα ἐδόκει βουλευο-
μένοις αὐτοῖς πρῶτον μὲν χρημάτων πάντων καταλ-
λάσσεσθαι τάς τε ἔχθρας καὶ τοὺς κατ' ἀλλήλους
270 ὄντας πολέμους· ἦσαν δὲ πρὸς τινὰς καὶ ἄλλους
ἐγκεχειρημένοι, ὃ δὲ οὖν μέγιστος Ἀθηναίοις τε καὶ
Αἰγινήταις. μετὰ δέ, πυνθανόμενοι Ξέρξη σὺν τῷ
στρατῷ εἶναι ἐν Εὐρώπῃ, ἐβουλεύοντο ἥ τε στή-
σονται τὸν πόλεμον καὶ ἐν οἷσι χώροις

resolving to defend Thermopylae.

275 Ἡ νικῶσα δὲ γνώμη ἐγένετο, τὴν ἐν Θερμοπύ-
λαις εἰσβολὴν φυλάξαι. στενωτέρα γὰρ ἐφαίνετο
οὔσα τῆς εἰς Θεσσαλίαν, καὶ ἅμα ἀγχοτέρα
τῆς αὐτῶν. τὴν δὲ ἀτραπὸν, δι' ἣν ἐάλωσαν οἱ
αἰλόντες Ἑλλήνων ἐν Θερμοπύλαις, οὐδὲ ᾔδεσαν οὔσαν
280 πρότερον ἢ περ ἀφικόμενοι εἰς Θερμοπύλας ἐπύθοντο
Τραχινίων. ταύτην οὖν ἐβουλεύσαντο φυλάσσοντες
τὴν εἰσβολὴν μὴ παριέναι εἰς τὴν Ἑλλάδα τὸν
βάρβαρον.

Greek and Persian face each other.

Βασιλεὺς μὲν δὴ Ξέρξης ἐστρατοπεδεύετο τῆς
285 Μαλίδος ἐν τῇ Τραχινίᾳ, οἱ δὲ δὴ Ἕλληνες ἐν

τῇ διόδῳ· καλεῖται δὲ ὁ χώρος οὗτος ὑπὸ μὲν τῶν πλείονων Ἑλλήνων Θερμοπύλαι, ὑπὸ δὲ τῶν ἐπιχωρίων καὶ περιοίκων Πύλαι. ἐστρατοπεδεύοντο μὲν νυν ἑκάτεροι ἐν τούτοις τοῖς χωρίοις, ἐπεκράτει δὲ ὁ μὲν τῶν πρὸς βορρᾶν ἄνεμον ἔχόντων πάντων 290 μέχρι Τραχίνος, οἱ δὲ τῶν πρὸς νότον καὶ μεσημβρίαν φερόντων τὸ ἐπὶ ταύτης τῆς ἡπείρου.

Ἦσαν δὲ οἷδε Ἑλλήνων οἱ ὑπομένοντες τὸν Πέρσιν ἐν τούτῳ τῷ χώρῳ, Σπαρτιατῶν τε τριακόσιοι ὀπλῖται σὺν Λεωνίδῃ Λακεδαιμονίων βασιλεῖ, καὶ 295 Τεγεατῶν καὶ Μαντινέων χίλιοι, ἡμίσεις ἑκατέρων, ἐξ Ὀρχομενοῦ τε τῆς Ἀρκαδίας εἴκοσι καὶ ἑκατόν, καὶ ἐκ τῆς λοιπῆς Ἀρκαδίας χίλιοι· τοσοῦτοι μὲν Ἀρκάδων, ἀπὸ δὲ Κορίνθου τετρακόσιοι, καὶ ἀπὸ Φλιουῆτος διακόσιοι, καὶ Μυκηναίων ὀγδοήκοντα. 300 οὗτοι μὲν ἀπὸ Πελοποννήσου παρήσαν, ἀπὸ δὲ Βοιωτῶν Θεσπιέων τε ἑπτακόσιοι, καὶ Θηβαίων τετρακόσιοι. Πρὸς τούτοις ἐπὶ κλητοὶ ἐγένοντο Λοκροὶ τε οἱ Ὀπούντιοι πανστρατιᾷ καὶ Φωκέων χίλιοι. 305

Leonidas will not leave the pass.

Οἱ δὲ ἐν Θερμοπύλαις Ἕλληνες, ἐπειδὴ πέλας ἐγένετο τῆς εἰσβολῆς ὁ Πέρσης, κατορρωδούντες ἐβουλευόντο περὶ ἀπαλλαγῆς. τοῖς μὲν νυν ἄλλοις Πελοποννησίοις ἐδόκει ἐλθοῦσιν εἰς Πελοπόννησον τὸν Ἴσθμὸν ἔχειν ἐν φυλακῇ· Λεωνίδας δέ, Φωκέων 310 καὶ Λοκρῶν περισπερχούντων τῇ γνώμῃ ταύτῃ,

αὐτοῦ τε μένειν ἐψηφίζετο πέμπειν τε ἀγγέλους
εἰς τὰς πόλεις κελεύοντας ἐπιβοηθεῖν, ὡς ὄντων
αὐτῶν ὀλίγων στρατὸν τῶν Μήδων ἀλέξασθαι.
315 Ταῦτα βουλευομένων αὐτῶν, ἔπεμπε Ξέρξης κατὰ-
σκοπον ἰππέα, ἰδεῖν ὅπόσοι τέ εἰσι καὶ ὃ τι ποιοῖεν.
ἀκηκόει δὲ ἔτι ὢν ἐν Θεσσαλίᾳ, ὡς ἀλισμένη εἴη
ταύτῃ στρατιὰ ὀλίγη, καὶ τοὺς ἡγεμόνας ὡς εἴσαν
Λακεδαιμόνιοί τε καὶ Λεωνίδας, ὢν γένος Ἡρα-
320 κλείδης. ὡς δὲ προσήλασεν ὁ ἰππεὺς πρὸς τὸ
στρατόπεδον, ἐθεᾷτό τε καὶ καθεώρα πᾶν μὲν οὐ
τὸ στρατόπεδον· τοὺς γὰρ ἔσω τεταγμένους τοῦ
τείχους, ὃ ἀνορθώσαντες εἶχον ἐν φυλακῇ, οὐκ οἶά
τε ἦν κατιδεῖν· ὁ δὲ τοὺς ἔξω ἐμάνθανεν, οἷς πρὸ
325 τοῦ τείχους τὰ ὄπλα ἔκειτο· ἔτυχον δὲ τοῦτον
τὸν χρόνον Λακεδαιμόνιοι ἔξω τεταγμένοι. τοὺς
μὲν δὴ ἑώρα γυμναζομένους τῶν ἀνδρῶν, τοὺς δὲ
τὰς κόμας κτενίζομένους. ταῦτα δὴ θεώμενος ἐθαύ-
μαζε καὶ τὸ πλῆθος ἐμάνθανε. μαθὼν δὲ πάντα
330 ἀκριβῶς ἀπήλυνεν ὀπίσω καθ' ἡσυχίαν· οὔτε γάρ
τις ἐδίωκεν ἀλογίας τε ἐνεκύρησε πολλῆς. ἀπελθὼν
δὲ ἔλεγε πρὸς Ξέρξη ἅπερ ἐωράκει πάντα.

Perplexity of the king.

Ἀκούων δὲ Ξέρξης οὐκ εἶχε συμβαλέσθαι τὸ ὄν,
ὅτι παρασκευάζοιντο ὡς ἀπολούμενοί τε καὶ ἀπο-
335 λούντες κατὰ δύναμιν· ἀλλ' αὐτῷ γελοῖα γὰρ
ἐφαίνοντο ποιεῖν, μετεπέμψατο Δημάρατον τὸν

Ἀρίστωνος ὄντα ἐν τῷ στρατοπέδῳ. ἀφικόμενον
 δὲ ἡρώτα Ξέρξης ἕκαστα τούτων, ἐθέλων μαθεῖν τὸ
 ποιούμενον πρὸς τῶν Λακεδαιμονίων. Ὁ δὲ εἶπεν,
 ‘Ἦκουσας μὲν μου καὶ πρότερον, ὅτε ὠρμῶμεν ἐπὶ 340
 τὴν Ἑλλάδα, περὶ τῶν ἀνδρῶν τούτων· ἀκούσας
 δὲ γέλωτά με ἔθου, λέγοντα ἅπερ ἐώρων ἐκ-
 βησόμενα πράγματα ταῦτα. ἐμοὶ γὰρ τὴν ἀλή-
 θειαν ἀσκεῖν ἀντία σου, ὦ βασιλεῦ, ἀγὼν μέγιστός
 ἐστιν. ἄκουσον δὲ καὶ νῦν. Οἱ ἄνδρες οὗτοι ἤκουσι 345
 μαχούμενοι ἡμῖν περὶ τῆς εἰσόδου, καὶ ταῦτα παρα-
 σκευάζονται. νόμος γὰρ αὐτοῖς οὕτως ἔχων ἐστίν·
 ἐπὴν μέλλωσι κινδυνεύειν τῇ ψυχῇ, τότε τὰς κεφαλὰς
 κοσμοῦνται. ἐπίστω δέ, εἰ τούτους τε καὶ τὸ
 ὑπομένον ἐν Σπάρτῃ καταστρέψῃ, ἔστιν οὐδὲν ἄλλο 350
 ἔθνος ἀνθρώπων, ὃ σέ, βασιλεῦ, ὑπομενεῖ χεῖρας
 ἀνταιρόμενον. νῦν γὰρ πρὸς βασιλείαν τε καὶ
 καλλίστην πόλιν τῶν ἐν Ἑλλησι προσφέρει καὶ
 ἄνδρας ἀρίστους.’ πάνυ τε δὴ ἄπιστα Ξέρξη
 ἐφαίνετο τὰ λεγόμενα εἶναι, καὶ δεύτερα ἐπηρώτα, 355
 ὅντινα τρόπον τοσοῦτοι ὄντες τῇ αὐτοῦ στρατιᾷ
 μαχοῦνται. Ὁ δὲ εἶπεν, ‘ὦ βασιλεῦ, ἐμοὶ
 χρῆσθαι ὡς ἀνδρὶ ψεύστῃ, ἣν μὴ ταῦτά σοι ταύτη
 ἐκβῇ, ἣ ἐγὼ λέγω.’

He sends Medes, who fail to force a way.

Ταῦτα λέγων οὐκ ἔπειθε τὸν Ξέρξη. Τέσσαρας 360
 μὲν δὴ παρεξῆκεν ἡμέρας, ἐλπίζων αἰεὶ αὐτοὺς ἀπο-

δράσεσθαι. πέμπτη δέ, ὡς οὐκ ἀπηλλάσσοντο, ἀλλὰ
 αὐτῷ ἐφαίνοντο ἀναιδεΐα τε καὶ ἀβουλία διαχρώμενοι
 μένειν, πέμπει ἐπ' αὐτοὺς Μήδους τε καὶ Κισσίου
 365 θυμωθεῖς, ἐντειλάμενος αὐτοὺς ζωγρήσαντας ἄγειν
 εἰς ὄψιν τὴν αὐτοῦ. Ὡς δ' ἐπέπεσον φερόμενοι εἰς
 τοὺς Ἑλληνας οἱ Μῆδοι, ἔπιπτον πολλοί· ἄλλοι δ'
 ἐπεισήεσαν καὶ οὐκ ἀπηλαύνοντο, καίπερ μέγας
 προσπταίνοντες. δῆλον δ' ἐποιοῦν παντί τινι καὶ
 370 οὐχ ἡκιστα αὐτῷ βασιλεῖ, ὅτι πολλοὶ μὲν ἄνθρωποι
 εἶεν ὀλίγοι δὲ ἄνδρες. ἐγίγνετο δὲ ἡ συμβολὴ δι'
 ἡμέρας.

The Immortals under Hydarnes next attempt,

Ἐπειδὴ δὲ οἱ Μῆδοι τραχέως περιείποντο, ἐν-
 ταῦθα οὗτοι μὲν ὑπεξήεσαν, οἱ δὲ Πέρσαι ἐκδεξάμενοι
 375 ἐπήεσαν, οὓς ἀθανάτους ἐκάλει βασιλεύς, ὧν ἦρχεν
 Ὑδάρνης, ὡς δὴ οὗτοί γε ῥαδίως κατεργασόμενοι.
 Ὡς δὲ καὶ οὗτοι συνέμισγον τοῖς Ἑλλησιν, οὐδὲν
 πλέον ἐφέροντο τῆς στρατιᾶς τῆς Μηδικῆς ἀλλὰ
 τὰ αὐτά, ἅτε ἐν στενοπόρῳ τε χώρῳ μαχό-
 380 μενοι, καὶ δόρασι βραχυτέροις χρώμενοι ἤπερ οἱ
 Ἕλληνες, καὶ οὐκ ἔχοντες πλήθει χρήσασθαι.
 Λακεδαιμόνιοι δὲ ἐμάχοντο ἀξίως λόγου, ἅλλα
 τε ἀποδεικνύμενοι ἐν οὐκ ἐπισταμένοις μάχεσθαι
 ἐξεπιστάμενοι, καὶ ὅπως ἐντρέψειαν τὰ νῶτα,
 385 ἀθρόοι ἔφευγον δῆθεν, οἱ δὲ βάρβαροι ὀρώντες
 φεύγοντας βοῇ τε καὶ πατάγῳ ἐπήεσαν, οἱ δ' ἂν

καταλαμβανόμενοι ὑπέστρεφον ἀντίοι εἶναι τοῖς
 βαρβάροις, μεταστρεφόμενοι δὲ κατέβαλλον πλή-
 θεϊ ἀναριθμήτους τῶν Περσῶν· ἔπιπτον δὲ καὶ
 αὐτῶν τῶν Σπαρτιατῶν ἐνταῦθα ὀλίγοι. 390

and are foiled.

Ἐπεὶ δὲ οὐδὲν ἐδύναντο παραλαβεῖν οἱ Πέρσαι
 τῆς εἰσόδου πειρώμενοι καὶ κατὰ τέλη καὶ παντοίως
 προσβάλλοντες, ἀπήλυνον ὀπίσω. Ἐν ταύταις
 ταῖς προσόδοις τῆς μάχης λέγεται βασιλέα θεώ-
 μενον τρις ἀναδραμεῖν ἐκ τοῦ θρόνου, δείσαντα 395
 περὶ τῇ στρατιᾷ. τότε μὲν οὕτως ἠγωνίσαντο, τῇ
 δ' ὑστεραίᾳ οἱ βάρβαροι οὐδὲν ἄμεινον ἤθλου. ἅτε
 γὰρ ὀλίγων ὄντων, ἐλπίσαντες αὐτοὺς κατατετραυ-
 ματίσθαι τε καὶ οὐχ οἴους τε ἔσεσθαι ἔτι χεῖρας
 ἀντάρασθαι συνέβαλλον. οἱ δὲ Ἕλληνες κατὰ 400
 τάξεις τε καὶ κατ' ἔθνη κεκοσμημένοι ἦσαν, καὶ ἐν
 μέρει ἕκαστοι ἐμάχοντο, πλὴν Φωκέων· οὗτοι δὲ εἰς
 τὸ ὄρος ἐτάχθησαν φυλάζοντες τὴν ἀτραπὸν. Ὡς
 δὲ οὐδὲν ἠῦρισκον ἀλλοιότερον οἱ Πέρσαι ἢ τῇ προ-
 τεραίᾳ ἐνεώρων, ἀπήλυνον. 405

Ephialtes brings information of a secret path,

Ἀποροῦντος δὲ βασιλέως ὃ τι χρήσεται τῷ παρ-
 ὄντι πράγματι, Ἐφιάλτης ὁ Εὐρυδήμου ἀνὴρ Μα-
 λιεύς ἦλθεν αὐτῷ εἰς λόγους ὥς μέγα τι παρὰ
 βασιλέως δοκῶν οἶσεσθαι, ἔφρασε τε τὴν ἀτραπὸν

410 τὴν διὰ τοῦ ὄρους φέρουσιν εἰς Θερμοπύλας, καὶ
 διέφθειρε τοὺς ταύτῃ ὑπομείναντας Ἑλλήνων.
 Ξέρξης δέ, ἐπεὶ αὐτῷ ἤρεσε ταῦθ' ἃ ὑπέσχετο ὁ
 Ἐφιάλτης κατεργάσασθαι, αὐτίκα περιχαρὴς γενό-
 μενος ἔπεμπεν Ὑδάρνη, καὶ ὧν ἐστρατήγει Ὑδάρνης.
 415 ὥρμητο δὲ περὶ λύχων ἀφὰς ἐκ τοῦ στρατοπέδου.
 Τὴν δὲ ἀτραπὸν ταύτην ἐξηῦρον μὲν οἱ ἐπιχώριοι
 Μαλιεῖς, ἐξευρόντες δὲ Θεσσαλοῖς καθηγήσαντο ἐπὶ
 Φωκέας τότε ὅτε οἱ Φωκεῖς φράξαντες τείχει τὴν
 εἰσβολὴν ἦσαν ἐν σκέπῃ τοῦ πολέμου· ἕκ τε τόσου
 420 δὴ κατεδέδεικτο οὔσα οὐδὲν χρηστὴ Μαλιεῦσιν.
 Ἔχει δὲ ὧδε ἡ ἀτραπὸς αὕτη. ἄρχεται μὲν ἀπὸ
 τοῦ Ἀσωποῦ ποταμοῦ τοῦ διὰ τῆς διασφάγος
 ῥέοντος, ὄνομα δὲ τῷ ὄρει τούτῳ καὶ τῇ ἀτραπῷ
 ταῦτό κεῖται, Ἀνόπαια· τείνει δὲ ἡ Ἀνόπαια αὕτη
 425 κατὰ ῥάχιν τοῦ ὄρους, λήγει δὲ κατὰ τε Ἀλπηνὸν
 πόλιν, πρῶτην οὔσαν τῶν Λοκρίδων πρὸς τῶν Μα-
 λιῶν, καὶ κατὰ Μελάμπυγόν τε καλούμενον λίθον καὶ
 κατὰ Κερκώπων ἑδρας, ἥ καὶ τὸ στενώτατόν ἐστι.

by which Hydarnes ascends by night.

Κατὰ ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτως ἔχουσιν
 430 οἱ Πέρσαι τὸν Ἀσωπὸν διαβάντες ἐπορεύοντο
 πᾶσαν τὴν νύκτα, ἐν δεξιᾷ μὲν ἔχοντες ὄρη τὰ
 Οἰταίων, ἐν ἀριστερᾷ δὲ τὰ Τραχινίων· ἕως τε δὴ
 διέφαινε καὶ ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ ὄρους.
 Κατὰ δὲ τοῦτο τοῦ ὄρους ἐφύλασσον, ὥς καὶ

πρότερόν μοι δεδήλωται, Φωκέων χίλιοι ὀπλῖται, 435
 ῥυόμενοι τε τὴν αὐτῶν χώραν καὶ φρουροῦντες τὴν
 ἀτραπὸν. ἡ μὲν γὰρ κάτω εἰσβολὴ ἐφυλάσσετο
 ὑπὸ τούτων ὧν εἴρηται· τὴν δὲ διὰ τοῦ ὄρους
 ἀτραπὸν ἐθέλονται Φωκεῖς ὑποδεξάμενοι Λεωνίδῃ
 ἐφύλασσαν. Ἐμαθον δὲ αὐτοὺς οἱ Φωκεῖς ὥδε ἀνα- 440
 βεβηκότας· ἀναβαίνοντες γὰρ ἐλάνθανον οἱ Πέρσαι,
 τὸ ὄρος πᾶν ὃν δρυῶν ἐπίπλεων. ἦν μὲν δὴ νηνεμία,
 ψόφου δὲ γιγνομένου πολλοῦ, ὥς εἰκὸς ἦν φύλλων
 ὑποκεχυμένων ὑπὸ τοῖς ποσίν, ἀνέδραμόν τε οἱ
 Φωκεῖς καὶ ἔδυντο τὰ ὄπλα, καὶ αὐτίκα οἱ βάρ- 445
 βαροι παρήσαν. ὥς δὲ εἶδον ἄνδρας ἐνδουμένους
 ὄπλα, ἐν θαύματι ἐγένοντο· ἐλπόμενοι γὰρ οὐδὲν
 σφίσι φανήσεσθαι ἀντίξουν ἐνεκύρησαν στρατῶ.
 Ἐνταῦθα Ὑδάρνης κατορρωδήσας μὴ οἱ Φωκεῖς
 ὥσι Λακεδαιμόνιοι, ἤρετο τὸν Ἐφιάλτη ὀποδαπὸς 450
 εἶη ὁ στρατός, πυθόμενος δὲ ἀκριβῶς διέτασσε τοὺς
 Πέρσας ὥς εἰς μάχην. οἱ δὲ Φωκεῖς ὥς ἐβάλλοντο
 τοῖς τοξεύμασι πολλοῖς τε καὶ πυκνοῖς, ᾗχοντο
 φεύγοντες ἐπὶ τοῦ ὄρους τὸν κόρυμβον, ἐπιστάμενοι
 ὥς ἐπὶ σφᾶς ὠρμήθησαν ἀρχήν, καὶ παρεσκευάζοντο 455
 ὥς ἀπολούμενοι. οὗτοι μὲν δὴ ταῦτα ἐφρόνουν,
 οἱ δὲ ἀμφὶ Ἐφιάλτη καὶ Ὑδάρνη Πέρσαι Φωκέων
 μὲν οὐδένα λόγον ἐποιοῦντο, οἱ δὲ κατέβαινον τὸ
 ὄρος κατὰ τάχος.

The Greeks awake to their doom.

460 Τοῖς δὲ ἐν Θερμοπύλαις οὖσιν Ἑλλήνων πρῶτον
 μὲν ὁ μάντις Μεγιστίας, εἰσιδὼν εἰς τὰ ἱερά, ἔφρασε
 τὸν μέλλοντα ἔσεσθαι ἅμ' ἔφ' σφίσι θάνατον, ἔπειτα
 δὲ καὶ αὐτόμολοι ἤεσαν οἱ ἐξαγγείλαντες τῶν Περ-
 σῶν τὴν περίοδον. οὗτοι μὲν ἔτι νυκτὸς ἐσήμηναν,
 465 τρίτοι δὲ οἱ ἡμεροσκόποι, καταδραμόντες ἀπὸ τῶν
 ἄκρων, ἤδη διαφαινούσης ἡμέρας. ἐνταῦθα ἐβουλεύ-
 οντο οἱ Ἕλληνες, καὶ αὐτῶν ἐσχίζοντο αἱ γνώμαι·
 οἱ μὲν γὰρ οὐκ εἶων τὴν τάξιν ἐκλιπεῖν, οἱ δὲ ἀντέ-
 τεινον. μετὰ δὲ τοῦτο διακριθέντες, οἱ μὲν ἀπ-
 470 ηλλάσσοντο καὶ διασκεδασθέντες κατὰ πόλεις
 ἕκαστοι ἐτρέποντο, οἱ δὲ αὐτῶν ἅμα Λεωνίδῃ μένειν
 αὐτοῦ παρεσκευάζοντο. Λέγεται δὲ ὡς αὐτὸς
 αὐτοὺς ἀπέπεμψε Λεωνίδας, μὴ ἀπόλωνται κηδό-
 μενος· αὐτῷ δὲ καὶ Σπαρτιατῶν τοῖς παροῦσιν
 475 οὐκ ἔχειν εὐπρεπῶς ἐκλιπεῖν τὴν τάξιν εἰς ἣν ἦλθον
 φυλάζοντες ἀρχήν.

*Leonidas the king and Megistias the prophet make
 choice of death.*

Ταύτῃ καὶ μᾶλλον τῇ γνώμῃ πλείστός εἰμι,
 Λεωνίδαν, ἐπειδὴ ἦσθετο τοὺς συμμαχούς ὄντας
 ἀπροθύμους καὶ οὐκ ἐθέλοντας συνδιακινδυνεύειν,
 480 κελεύσαι αὐτοὺς ἀπαλλάσσεσθαι, αὐτῷ δὲ ἀπιέναι
 οὐ καλῶς ἔχειν. μένοντι δὲ αὐτοῦ κλέος μέγα ἐλεί-
 πετο, καὶ ἡ Σπάρτης εὐδαιμονία οὐκ ἐξηλείφετο.

ἐκέχρητο γὰρ ὑπὸ τῆς Πυθίας τοῖς Σπαρτιάταις,
 χρωμένοις περὶ τοῦ πολέμου τούτου ἀντίκα κατ'
 ἀρχὰς ἐγειρομένου, 'ἡ Λακεδαίμονα ἀνάστατον γε- 485
 νέσθαι ὑπὸ τῶν βαρβάρων, ἢ τὸν βασιλέα αὐτῶν
 ἀπολείσθαι.' ταῦτα δὲ αὐτοῖς ἐν ἔπεσιν ἐξαμέτροις
 ἔχοντα χρῆ, λέγοντα ᾧδε·

Ἵμῖν δ', ὦ Σπάρτης οἰκήτορες εὐρυχόροιο,
 ἡ μέγα ἄστυ ἐρικυδὲς ὑπ' ἀνδράσι Περσεΐδῃσι 490
 πέρθεται, ἡ τὸ μὲν οὐχί, ἀφ' Ἡρακλέους δὲ γενέθλης
 πενθήσει βασιλῇ φθίμενον Λακεδαίμονος οὔρος.
 Οὐ γὰρ τὸν ταύρων σχήσει μένος οὐδὲ λεόντων
 ἀντιβίην· Ζηνὸς γὰρ ἔχει μένος· οὐδέ ἐ φημί
 σχήσεσθαι, πρὶν τῶνδ' ἕτερον διὰ πάντα δάσσηται. 495

ταῦτά τε δὴ συνιέντα Λεωνίδαν, καὶ βουλόμενον
 κλέος καταθέσθαι μόνον Σπαρτιατῶν, ἀποπέμψαι
 τοὺς συμμάχους μᾶλλον ἢ γνώμῃ διενεχθέντας οὕτως
 ἀκόσμως οἷχεσθαι τοὺς οἰχομένους. Μαρτύριον δέ
 μοι καὶ τόδε οὐκ ἐλάχιστον τούτου πέρι γέγονεν. 500
 οὐ γὰρ μόνον τοὺς ἄλλους, ἀλλὰ καὶ τὸν μάντιν ὃς
 εἶπετο τῇ στρατιᾷ ταύτῃ, Μεγιστίαν τὸν Ἀκαρ-
 νᾶνα, λεγόμενον εἶναι τὸ ἀρχαῖον ἀπὸ Μελάμποδος,
 τούτον εἰπόντα ἐκ τῶν ἱερῶν τὰ μέλλοντα σφίσιν
 ἐκβαίνειν, φανερός ἐστι Λεωνίδας ἀποπέμπων, ἵνα 505
 μὴ συναπόληται. ὁ δὲ ἀποπεμπόμενος αὐτὸς μὲν
 οὐκ ἀπέλιπε, τὸν δὲ παῖδα συστρατευόμενον, ὄντα
 αὐτῷ μονογενῇ, ἀπέπεμψεν.

Nor will the Thespians go back.

Οἱ μὲν νυν σύμμαχοι οἱ ἀποπεμπόμενοι ᾤχοντό
 510 τε ἀπιόντες καὶ ἐπείθοντο Λεωνίδῃ, Θεσπιεῖς δὲ
 καὶ Θηβαῖοι κατέμειναν μόνοι παρὰ Λακεδαιμονίοις.
 τούτων δὲ Θηβαῖοι μὲν ἄκοντες ἔμενον καὶ οὐ
 βουλόμενοι· κατεῖχε γὰρ αὐτοὺς Λεωνίδας ἐν ὁμή-
 ρων λόγῳ ποιούμενος· Θεσπιεῖς δὲ ἐκόντες μάλιστα,
 515 οἳ οὐκ ἔφασαν ἀπολιπόντες Λεωνίδα καὶ τοὺς μετ'
 αὐτοῦ ἀπαλλάξεσθαι, ἀλλὰ καταμείναντες συνα-
 πέθανον. ἐστρατήγει δὲ αὐτῶν Δημόφιλος Δια-
 δρόμου.

*‘ One crowded hour of glorious life
 Is worth an age without a name.’*

Ξέρξης δὲ ἐπεὶ ἡλίου ἀνατείλαντος σπονδὰς
 520 ἐποιήσατο, ἐπισχὼν χρόνον εἰς ἀγορᾶς που μάλιστα
 πληθώραν πρόσδοτον ἐποιεῖτο· καὶ γὰρ ἐπέσταλτο
 ἐξ Ἐφιάλτου οὕτως. ἀπὸ γὰρ τοῦ ὄρους ἢ κατὰ-
 βασίς συντομωτέρα τέ ἐστι καὶ βραχύτερος ὁ
 χῶρος πολὺ, ἤπερ ἡ περίοδος τε καὶ ἀνάβασις. Οἳ
 525 τε δὴ βάρβαροι οἱ ἀμφὶ Ξέρξη προσήεσαν, καὶ οἱ
 ἀμφὶ Λεωνίδα Ἕλληνες, ὥς τὴν ἐπὶ θανάτῳ ἔξοδον
 ποιούμενοι, ἤδη πολλῷ μᾶλλον ἢ κατ' ἀρχὰς ἐπεξή-
 εσαν εἰς τὸ εὐρύτερον τοῦ αὐχένος. τὸ μὲν γὰρ
 ἔρυμα τοῦ τείχους ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς
 530 προτέρας ἡμέρας ὑπεξιώντες εἰς τὰ στενόπορα ἐμά-
 χοντο. Τότε δὲ συμμίσγοντες ἔξω τῶν στενῶν
 ἐπιπτον πλήθει πολλοὶ τῶν βαρβάρων· ὀπισθεν

γὰρ οἱ ἡγεμόνες τῶν τελῶν ἔχοντες μάστιγας
 ἐρράπιζον πάντα ἄνδρα, αἰεὶ εἰς τὸ πρόσω ἐποτρύ-
 νοντες. πολλοὶ μὲν δὴ εἰσέπιπτον αὐτῶν εἰς τὴν 535
 θάλασσαν καὶ διεφθείροντο, πολλῶ δ' ἔτι πλείους
 κατεπατοῦντο ζωοὶ ὑπ' ἀλλήλων· ἦν δὲ λόγος οὐδεὶς
 τοῦ ἀπολλυμένου. ἄτε γὰρ ἐπιστάμενοι τὸν μέλ-
 λοντα σφίσιν ἔσσεσθαι θάνατον ἐκ τῶν περιϋόντων
 τὸ ὄρος, ἀπεδείκνυντο ῥώμης ὅσον εἶχον μέγιστον 540
 εἰς τοὺς βαρβάρους, παραχρῶμενοί τε καὶ ἀτοῦντες.
 Δόρατα μὲν νυν τοῖς πλείοσιν αὐτῶν τηνικαῦτα ἤδη
 ἐτύγγχανε κατεαγότα, οἱ δὲ τοῖς ξίφεσι διειργάζοντο
 τοὺς Πέρσας. καὶ Λεωνίδας τε ἐν τούτῳ τῷ πόνῳ
 πίπτει, ἀνὴρ γενόμενος ἄριστος, καὶ ἕτεροι μετ' 545
 αὐτοῦ ὀνομαστοὶ Σπαρτιατῶν, ὧν ἐγὼ ὡς ἀνδρῶν
 ἀξίων γενομένων ἐπυθόμην τὰ ὀνόματα· ἐπυθόμην δὲ
 καὶ ἀπάντων τῶν τριακοσίων. καὶ δὴ καὶ Περσῶν
 πίπτουσιν ἐνταῦθα ἄλλοι τε πολλοὶ καὶ ὀνομαστοί,
 ἐν δὲ δὴ καὶ Δαρείου δύο παῖδες Ἀβροκόμης τε καὶ 550
 Ὑπεράνθης, ἐκ τῆς Ἀρτάνου θυγατρὸς Φραταγούνης
 γεγονότες Δαρεῖω. ὁ δὲ Ἀρτάνης Δαρείου μὲν τοῦ
 βασιλέως ἦν ἀδελφός, Ὑστάσπους δὲ τοῦ Ἀρσάμου
 παῖς· ὃς καὶ ἐκδιδούς τὴν θυγατέρα Δαρεῖω τὸν
 οἶκον πάντα τὸν αὐτοῦ ἐπέδωκεν, ὡς μόνου αὐτῷ 555
 οὔσης ταύτης τέκνου. Ξέρξου τε δὴ δύο ἀδελφοὶ
 ἐνταῦθα πίπτουσι μαχόμενοι ὑπὲρ τοῦ νεκροῦ τοῦ
 Λεωνίδου, Περσῶν τε καὶ Λακεδαιμονίων ὠθισμὸς
 ἐγένετο πολὺς εἰς ὃ τοῦτόν τε ἀρετῇ οἱ Ἕλληνες

560 ὑπεξείρυσαν καὶ ἐτρέψαντο τοὺς ἐναντίους τετράκις.
 Τοῦτο δὲ συνεστήκει μέχρις οὗ οἱ σὺν Ἐφιάλτῃ
 παρεγένοντο. ὥς δὲ τούτους ἤκειν ἐπύθοντο οἱ
 Ἕλληνες, ἐντεῦθεν ἡτέροιούτο τὸ νεῖκος. εἷς τε γὰρ
 τὸ στενὸν τῆς ὁδοῦ ἀνεχώρουν ὀπίσω, καὶ παραμει-
 565 ψάμενοι τὸ τεῖχος ἐλθόντες ἵζοντο ἐπὶ τὸν κολωνὸν
 πάντες ἀθρόοι οἱ ἄλλοι, πλὴν Θηβαίων. ὁ δὲ
 κολωνός ἐστιν ἐν τῇ εἰσόδῳ ὅπου νῦν ὁ λίθινος λέων
 ἔστηκεν ἐπὶ Λεωνίδῃ. ἐν τούτῳ αὐτοὺς τῷ χώρῳ
 ἀλεξομένους μαχαίραις, οἷς αὐτῶν ἐτύγχανον ἔτι
 570 περιούσαι, καὶ χερσὶ καὶ στόμασι, κατέχωσαν οἱ
 βάρβαροι βάλλοντες, οἱ μὲν ἐξ ἐναντίας ἐπισπό-
 μενοι καὶ τὸ ἔρυμα τοῦ τεύχους συγχώσαντες, οἱ δὲ
 περιελθόντες πάντοθεν περισταδόν.

Λακεδαιμονίων δὲ καὶ Θεσπιδίων τοιούτων γενομέ-
 575 νων, ὅμως λέγεται ἀνὴρ ἄριστος γενέσθαι Σπαρτιά-
 τῃς Διηνέκης. ὃν τόδε φασὶν εἰπεῖν τὸ ἔπος πρὶν ἢ
 συμμίζειν αὐτοὺς τοῖς Μήδοις, πυθόμενον πρὸς του
 τῶν Τραχινίων ὥς, ἐπὴν οἱ βάρβαροι ἀφιῶσι τὰ
 τοξεύματα, τὸν ἥλιον ὑπὸ τοῦ πλήθους τῶν οὔστων
 580 ἀποκρύπτουσι, τοσοῦτό τι πλῆθος αὐτῶν εἶναι·
 τὸν δὲ οὐκ ἐκπλαγέντα τούτοις εἰπεῖν ἐν ἀλογίᾳ
 ποιούμενον τὸ τῶν Μήδων πλῆθος, ὥς ‘πάντα
 σφίσιν ἀγαθὰ ὁ Τραχίνιος ξένος ἀγγέλλοι, εἰ ἀπο-
 κρυπτόντων τῶν Μήδων τὸν ἥλιον ὑπὸ σκιᾷ ἔσοιτο
 585 πρὸς αὐτοὺς ἡ μάχη καὶ οὐκ ἐν ἡλίῳ.’ Ταῦτα μὲν
 καὶ ἄλλα τοιουτότροπα ἔφη φασὶ Διηνέκη τὸν

Λακεδαιμόνιον λιπέσθαι μνημόσυνα. Μετὰ δὲ τοῦτον ἀριστεύσαι λέγονται Λακεδαιμόνιοι δύο ἀδελφοὶ Ἀλφειὸς τε καὶ Μάρων, Ὅρσιφάντου παῖδες. Θεσπίων δὲ εὐδοκίμει μάλιστα ᾧ ὄνομα ἦν Διθύραμβος 590 Ἀρματίδου.

The Spartans are buried where they fell.

Θαφθεῖσι δὲ αὐτοῖς αὐτοῦ ταύτη ἦπερ ἔπεσον, καὶ τοῖς πρότερον τελευτήσασιν ἢ ὑπὸ Λεωνίδου τοὺς συμμάχους ἀποπεμφθέντας οἵχεσθαι, ἐπιγέγραπται γράμματα λέγοντα τάδε· 595

Μυριάσιν ποτὲ τῇδε τριηκοσίαις ἐμάχοντο
ἐκ Πελοποννάσου χιλιάδες τέτορες.

Their Epitaph.

ταῦτα μὲν δὴ τοῖς πᾶσιν ἐπιγέγραπται, τοῖς δὲ Σπαρτιάταις ἰδίᾳ,

ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι. 600

SECTION III.

PLATAEA.

B.C. 479.

HISTORICAL INTRODUCTION.

THE great event between the battles of Thermopylae and Plataea was the battle of Salamis. The success of that day established the freedom of Greece, and was felt by all at the time to be due to the wisdom of Themistocles and the spirit of the Athenians. The sequel proved that out of the confidence inspired throughout the Greek world by the victory at Salamis the Athenian Empire naturally and almost immediately rose into being.

Xerxes seeing his forces broken fled in fear hastily, not resting till he reached Sardis. Mardonius was, at his own request, left behind in command of 300,000 men, the flower of the Persian army. With these he spent the winter in Thessaly. But it was not on the field of battle that the liberators of Greece found their most formidable enemies. Disunion and treachery, suspicion and mistrust, selfishness and neglect were found in the several states and in the united councils of Greece.

To these evils the Athenians, during the winter of 480 and the spring of 479, presented a firm and unwavering

front. The Thebans were throwing all their force into the Persian cause; Sparta was anxious to defend Peloponnesus, but would not stir a finger to prevent Attica from being a second time overrun by the Persian ranks. Argos, partly from jealousy of Sparta, partly from the vanity inspired by her glorious traditions, partly from real weakness, and chiefly from faintheartedness and cowardice, refused to fight in the cause of freedom. Athens alone in this hour of trial remained confident and cheerful, resolute and unbending. The largeness of heart and wisdom, the calm self-control and temper which she showed consistently throughout the crisis, are the more remarkable because they had no parallel in the past history of Greece. Great as they were, they rose above themselves; it was as if the mantle of Solon had fallen on a whole generation of his descendants. Even at Marathon the Athenians fought 'for their own hand.' It was against themselves, not against Greece, that the army of Darius was directed. But now they were fighting for a common cause, such as had never before united the separate and inharmonious states which we roughly comprehend in the one word Greece. Few of those for whom they were fighting had the wisdom to see the greatness of the issues, or the heart to be grateful for the spirit which the Athenians threw into the common service. After months of vexation and disappointment, Athenian firmness was put to a last test. Mardonius knew that the Athenians were the enemies whose valour and wisdom he had chiefly to fear; he saw that it was their spirit and influence which bound and kept together the other states; he was also aware how Sparta was leaving them isolated, so that their city and all their possessions must become the prey of his soldiery, and

how bitterly they felt this coldness. He therefore sent Alexander of Macedon to Athens with an offer which any but men resolved upon no compromise between absolute freedom or death would have construed to be honourable terms. The Athenians should have their own territory and as much again; they should maintain their free institutions and govern themselves, if they would cease their opposition. The Lacedaemonians, knowing how neglectful they had been of Athenian interests, were afraid that this or some similar proposal would be accepted by Athens, and sent an embassy to dissuade them from such a course.

The Athenians received both deputations together, being anxious that the Spartans should have ocular evidence of the truth. To Alexander they replied shortly that never, so long as the sun continued in his course, would they come to terms with Xerxes; nor should he, if he valued his life, again come before the Athenians with such a proposal.

To the Lacedaemonians they replied more explicitly, in memorable words, which are full of the noblest spirit which inspired their history and still breathes in their literature. It is the spirit of fearless independence and of devoted self-sacrifice in a great cause.

‘It was,’ they said, ‘very natural that you should be afraid of our accepting terms from the barbarians; but this fear proves how little you in Sparta know the spirit of Athenians; for there is not, anywhere in the world, so much gold, nor any land, however beautiful and fertile, which we would accept as a price for joining the Medes and enslaving Greece.’

‘Even could we harbour such a thought, many im-

portant reasons prevent us from performing it. First and chief, the shrines and temples of our gods are lying burnt and ruined. Instead of accepting terms from the man who did this, we must have vengeance. Next there is the Greek race, of one blood and language with ourselves, there are the public temples and sacrifices, there are the habits of thought and life akin to our own. For Athenians to betray all these would be a shameful thing. Therefore, if you chanced not to know it before, be well assured now, that so long as one single Athenian survives, we will never come to terms with Xerxes.'

Immediately after this conference the campaign began, the chief outlines of which will be found in the following extracts.

III.

PLATAEA.

B.C. 479.

*With the approach of spring, Greeks and Persians
take the field.*

Τοὺς δὲ Ἕλληνας τό τε ἔαρ γιγνόμενον ἤγειρε,
καὶ Μαρδόνιος ἐν Θεσσαλίᾳ ὤν. ὁ μὲν δὴ πεζὸς
οὐπω συνελέγετο, ὁ δὲ ναυτικὸς ἀφίκετο εἰς Αἴγιναν,
νῆες ἀριθμὸν δέκα καὶ ἑκατόν. Μαρδόνιος δὲ ὁρμη-
5 θεὶς ἐκ Θεσσαλίας ἦγε τὴν στρατιὰν σπουδῇ ἐπὶ
τὰς Ἀθήνας· ὅπου δὲ ἐκάστοτε γίγνοιτο, τούτους
παρελάμβανε. τοῖς δὲ Θεσσαλίας ἡγουμένοις οὔτε
τὰ πρὸ τοῦ πεπραγμένα μετέμελεν οὐδέν, πολλῶ
τε μᾶλλον ἐπήγον τὸν Πέρσην, καὶ συμπρούπεμψέ
10 τε Θώραξ ὁ Λαρισσαῖος Ξέρξῃ φεύγοντα, καὶ τότε
ἐκ τοῦ φανεροῦ παρῆκε Μαρδόνιον ἐπὶ τὴν Ἑλλάδα.
Ἐπεὶ δὲ πορευόμενος γίγνεται ὁ στρατὸς ἐν
Βοιωτοῖς, οἱ Θηβαῖοι κατελάμβανον τὸν Μαρδόνιον
καὶ συνεβούλευον αὐτῷ, λέγοντες ὥς οὐκ εἴη χῶρος
15 ἐπιτηδειώτερος ἐνστρατοπεδεύεσθαι ἐκείνου, οὐδ' εἷων

ἵεναι ἑκάστῳ, ἀλλ' αὐτοῦ ἰδρυθέντα ποιεῖν ὅπως
 ἀμαχητὶ τὴν πᾶσαν Ἑλλάδα καταστρέψεται.
 'Κατὰ μὲν γὰρ τὸ ἰσχυρὸν Ἕλληνας ὁμοφρο-
 νούντας, οἵπερ καὶ πάρος ταῦτα ἐγίγνωσκον, χαλεπὰ
 εἶναι περιγίγνεσθαι καὶ ἅπασιν ἀνθρώποις· εἰ δὲ ποιή- 20
 σεις ταῦθ' ἃ ἡμεῖς παραινόμεν,' ἔφασαν λέγοντες,
 'ἔξεις ἀπόνως ἅπαντα τὰ ἐκείνων βουλεύματα. πέμπε
 χρήματα εἰς τοὺς δυναστεύοντας ἄνδρας ἐν ταῖς
 πόλεσι, πέμπων δὲ τὴν Ἑλλάδα διαστήσεις·
 ἐντεῦθεν δὲ τοὺς μὴ τὰ σὰ φρονούντας ῥαδίως μετὰ 25
 τῶν στασιωτῶν καταστρέψῃ.'

Mardonius again takes Athens,

Οἱ μὲν ταῦτα συνεβούλευον, ὁ δὲ οὐκ ἐπείθετο,
 ἀλλὰ αὐτῷ δεινὸς τις ἐνέστακτο ἡμερος τὰς Ἀθήνας
 δεύτερα ἐλεῖν, ἅμα μὲν ὑπ' ἀγνωμοσύνης, ἅμα δὲ
 πυρσοῖς διὰ νήσων ἐδόκει βασιλεῖ δηλώσειν ὄντι 30
 ἐν Σάρδεσιν, ὅτι ἔχοι Ἀθήνας. ὃς οὐδὲ τότε ἀφι-
 κόμενος εἰς τὴν Ἀττικὴν ἤρε τοὺς Ἀθηναίους,
 ἀλλ' ἐν τε Σαλαμῖνι τοὺς πλείστους ἐπυνθάνετο
 εἶναι ἐν τε ταῖς ναυσίν, αἰρεῖ τε ἐρῆμον τὸ ἄστυ.
 Μαρδόνιος δὲ οὐδαμῶς ἔτι πρόθυμος ἦν μένειν ἐν 35
 τῇ Ἀττικῇ, ὡς ἤκουσεν ὅτι ἐκ Λακεδαιμόνος ἐξε-
 λήλυθεν ἡ νεότης, καὶ ἐπὶ τὸν ἰσθμὸν πορεύοιτο.
 πρὶν μὲν νυν ἢ πυθέσθαι ἀνεκώχευεν, ἐθέλων εἰδέναι
 τὸ παρ' Ἀθηναίων, ὁποῖόν τι ποιήσουσι· καὶ οὔτε
 ἐπὶ μαινετο οὔτε ἐσίνετο γῆν τὴν Ἀττικὴν, ἐλπίζων 40

διὰ παντὸς τοῦ χρόνου ὁμολογήσειν αὐτούς. ἐπεὶ
 δὲ οὐκ ἔπειθε, πυθόμενος τὸν πάντα λόγον, πρὶν
 ἢ τοὺς μετὰ Πausανίου εἰς τὸν Ἴσθμὸν ἐμβαλεῖν,
 ὑπεξεχώρει ἐμπρήσας τε τὰς Ἀθήνας, καὶ εἴ που τι
 45 ὀρθὸν ἦν τῶν τειχῶν ἢ τῶν οἰκημάτων ἢ τῶν ἱερῶν,
 πάντα καταβαλὼν καὶ συγχώσας.

*but retires to Boeotia, and encamps in the land of
 Plataea.*

Ἐξήλανε δὲ τῶνδε ἕνεκεν, ὅτι οὐθ' ἱπασίμη ἡ
 χώρα ἦν ἢ Ἀττική, εἴ τε νικῶτο συμβαλὼν, ἀπάλ-
 λαξίς οὐκ ἦν, ὅτι μὴ κατὰ στενόν, ὥστε καὶ ὀλίγους
 50 σφᾶς ἀνθρώπους ἴσχειν. ἐβουλεύετο οὖν ἐπανα-
 χωρήσας εἰς τὰς Θήβας συμβαλεῖν πρὸς πόλει τε
 φιλίᾳ καὶ χώρᾳ ἱπασίμη. Μαρδόνιος μὲν δὴ
 ὑπεξεχώρει διὰ Δεκελείας εἰς Σφενδαλεῖς, ἐντεύθεν
 δὲ εἰς Τανάγραν. ἐν Τανάγρα δὲ νύκτα ἐναυλισά-
 55 μενος, καὶ τραπόμενος τῇ ὑστεραίᾳ εἰς Σκῶλον, ἐν
 γῇ τῇ Θηβαίων ἦν. ἐνταῦθα δὲ τῶν Θηβαίων καί-
 περ μηδιζόντων ἔκειρε τοὺς χώρους, οὗ τι κατ'
 ἔχθος αὐτῶν ἀλλ' ὑπ' ἀνάγκης μεγάλης ἐχόμενος,
 βουλόμενος ἔρυμά τε τῷ στρατῷ ποιήσασθαι, καὶ
 60 ἦν συμβαλόντι αὐτῷ μὴ ἐκβαίνειν ὁποῖόν τι ἐθέλοι,
 κρησφύγετον τοῦτο ἐποιεῖτο. παρήκε δὲ αὐτοῦ τὸ
 στρατόπεδον ἀρξάμενον ἀπὸ Ἐρυθρῶν παρὰ Ὑσιᾶς,
 κατέτεινε δὲ εἰς τὴν Πλαταιῖδα γῆν, παρὰ τὸν
 Ἀσωπὸν ποταμὸν τεταγμένον.

The Persians are aware of their approaching fate.

Καθημένων δὲ ἐν Βοιωτίᾳ τῶν βαρβάρων, Ἀττα- 65
γίνος ὁ Φρύωνος ἀνὴρ Θηβαῖος παρασκευασάμενος
μεγάλως ἐκάλει ἐπὶ ξένια αὐτόν τε Μαρδόνιον καὶ
πεντήκοντα Περσῶν τοὺς λογιμωτάτους, κληθέντες
δὲ οὗτοι ἔσποντο· ἦν δὲ τὸ δεῖπνον ποιούμενον ἐν
Θήβαις. Τάδε ἤδη τὰ ἐπίλοιπα ἤκουον Θερσάνδρου, 70
ἀνδρὸς μὲν Ὀρχομενίου, λογίμου δὲ εἰς τὰ πρῶτα
ἐν Ὀρχομενῷ. ἔφη δὲ ὁ Θέρσανδρος κληθῆναι καὶ
αὐτὸς ὑπὸ Ἀτταγίνου ἐπὶ τὸ δεῖπνον τοῦτο,
κληθῆναι δὲ καὶ Θηβαίων ἄνδρας πενήκοντα, καὶ
σφῶν οὐ χωρὶς ἐκατέρους κλίνειν, ἀλλὰ Πέρσῃν τε 75
καὶ Θηβαίον ἐν κλίνῃ ἐκάστη. ὥς δὲ ἀπὸ δείπνου
ἦσαν, διαπινόντων τὸν Πέρσῃν τὸν ὁμόκλινον
Ἑλλάδα γλῶσσαν ἰέντα ἐρέσθαι αὐτὸν ὁποδαπὸς
ἐστίν, αὐτὸς δὲ ὑποκρίνασθαι ὥς εἴη Ὀρχομένιος. τὸν
δὲ εἰπεῖν, Ὅτι νῦν ὁμοτράπεζός τε μοι καὶ ὁμό- 80
σπονδος ἐγένου, μνημόσυνά σοι γνώμης τῆς ἐμῆς
καταλιπέσθαι ἐθέλω, ἵνα καὶ προειδῶς αὐτὸς περὶ
σαυτοῦ βουλευέσθαι ἔχῃς τὰ συμφέροντα. Ὅρᾳς
τούτους τοὺς δαινυμένους Πέρσας καὶ τὸν στρατόν,
ὃν ἐλίπομεν ἐπὶ τῷ ποταμῷ στρατοπεδευόμενον; 85
τούτων πάντων ὅψει ὀλίγου τινὸς χρόνου διελθόντος
ὀλίγους τινὰς τοὺς περιγενομένους. Ταῦτά τε ἅμα
τὸν Πέρσῃν λέγειν καὶ μεθιέναι πολλὰ τῶν δακρύων.
αὐτὸς δὲ θαυμάσας τὸν λόγον εἰπεῖν πρὸς αὐτόν,

- 90 'Οὐκοῦν Μαρδονίῳ τε ταῦτα χρεῶν ἐστὶ λέγειν
καὶ τοῖς μετ' ἐκείνον ἐν αἴνῃ οὔσι 'Περσῶν.' Τὸν δὲ
μετὰ ταῦτα εἰπεῖν, 'Ξένε, ὃ τι δεῖ γενέσθαι ἐκ τοῦ
θεοῦ ἀμήχανον ἀποτρέψαι ἀνθρώπῳ· οὐδὲ γὰρ
πιστὰ λέγουσιν ἐθέλει πείθεσθαι οὐδεῖς. ταῦτα δὲ
95 Περσῶν συχνοὶ ἐπιστάμενοι ἐπόμεθα ἀνάγκῃ ἐν-
δεδεμένοι. ἐχθίστη δὲ ὀδύνη ἐστὶ τῶν ἐν ἀνθρώποις
αὕτη, πολλὰ φρονούντα μηδενὸς κρατεῖν.' Ταῦτα
μὲν τοῦ Ὀρχομενίου Θερσάνδρου ἤκουον.

*The Greek army unites at Eleusis, and marches
forward into Boeotia.*

- Λακεδαιμόνιοι δὲ ὥς εἰς τὸν Ἴσθμὸν ἦλθον, ἐν
100 τούτῳ ἐστρατοπεδεύοντο. πυνθανόμενοι δὲ ταῦτα οἱ
λοιποὶ Πελοποννήσιοι οἷς τὰ ἀμείνω ἦνδανεν, οἱ δὲ
καὶ ὀρώντες ἐξιόντας Σπαρτιάτας, οὐκ ἐδिकाίου
λείπεσθαι τῆς ἐξόδου Λακεδαιμονίων. Ἐκ δὴ οὖν
τοῦ Ἴσθμοῦ, καλλιερησάντων τῶν ἱερῶν, ἐπορεύοντο
105 πάντες καὶ ἀφικνούνται εἰς Ἐλευσίνα. ποιήσαντες
δὲ καὶ ἐνταῦθα ἱερά, ὥς αὐτοῖς ἐκαλλιιερείτο, πρὸς
ἐπορεύοντο, Ἀθηναῖοι δὲ ἅμα αὐτοῖς, διαβάντες
μὲν ἐκ Σαλαμίνας, συμμιγέντες δὲ ἐν Ἐλευσίνι.
'Ὡς δὲ ἄρα ἀφίκοντο τῆς Βοιωτίας εἰς Ἐρυθράς,
110 ἔμαθόν τε δὴ τοὺς βαρβάρους ἐπὶ τῷ Ἀσωπῷ
στρατοπεδευομένους, φρασθέντες τοῦτο ἀντετάσ-
σοντο ἐπὶ τῆς ὑπωρείας τοῦ Κιθαιρώνος.

The sacrifices on both sides are unfavourable to battle.

Ὡς δὲ ἄρα πάντες τεταγμένοι ἦσαν κατὰ τε ἔθνη
καὶ κατὰ τέλη, ἐνταῦθα τῇ δευτέρᾳ ἡμέρᾳ ἐθύοντο
καὶ ἀμφότεροι. τοῖς μὲν νυν Ἑλλήσι καλὰ ἐγίγνετο 115
τὰ ἱερὰ ἀμυνομένοις, διαβάσι δὲ τὸν Ἀσωπὸν καὶ
μάχης ἄρχουσιν, οὔ.

Μαρδονίῳ δὲ προθυμουμένῳ μάχης ἄρχειν οὐκ
ἐπιτήδεια ἐγίγνετο τὰ ἱερὰ, ἀμυνομένῳ δὲ καὶ
τούτῳ καλὰ. καὶ γὰρ οὗτος Ἑλληνικοῖς ἱεροῖς 120
ἐχρήτο, μάντιν ἔχων Ἠγησίστρατον ἄνδρα Ἡλείῳν
τε καὶ τῶν Τελλιαδῶν ὄντα λογιμώτατον.

Mardonius, against the advice of Artabazus,

Μέχρι μὲν νυν δέκα ἡμερῶν οὐδὲν ἐπὶ πλεόν
ἐγίγνετο τούτων· ὥς δὲ ἐνδεκάτῃ ἐγεγόνει ἡμέρα
ἀντικαθημένοις ἐν Πλαταιαῖς, οἳ τε δὴ Ἕλληνες 125
πολλῷ πλείους ἐγεγόνεσαν καὶ Μαρδόνιος περιη-
μέκτει τῇ ἔδρᾳ, ἐνταῦθα εἰς λόγους ἦλθον Μαρδόνιος
τε ὁ Γωβρύου καὶ Ἀρτάβαζος ὁ Φαρνάκου, ὃς ἐν
ὀλίγοις Περσῶν ἦν ἀνὴρ δόκιμος παρὰ Ξέρξῃ.
Βουλευομένων δὲ αἶδε ἦσαν αἱ γινῶμαι, ἥ μὲν 130
Ἀρταβάζου ὥς ἡ χρεὼν εἶη ἀναζεύξαντας τὴν
ταχίστην πάντα τὸν στρατὸν ἵεναι εἰς τὸ τεῖχος
τὸ Θηβαίων, ἔνθα σῖτόν τε αὐτοῖς εἰσενηνέχθαι
πολὺν καὶ χόρτον τοῖς ὑποζυγίοις, καθ' ἡσυχίαν τε
ἰζομένους διαπράσσεσθαι ποιούντας τάδε· ἔχειν γὰρ 135

χρυσὸν πολὺν μὲν ἐπίσημον πολὺν δὲ καὶ ἄσημον,
 πολὺν δὲ καὶ ἄργυρόν τε καὶ ἐκπώματα· τούτων
 φειδομένους μηδενὸς διαπέμπειν εἰς τοὺς Ἕλληνας,
 Ἕλλήνων δὲ μάλιστα εἰς τοὺς προεστῶτας ἐν ταῖς
 140 πόλεσι, καὶ ταχέως αὐτοὺς παραδώσειν τὴν ἐλευ-
 θερίαν, μηδὲ ἀνακινδυνεύειν συμβάλλοντας.' Τούτου
 μὲν νυν ἡ αὐτὴ ἐγίγνετο καὶ Θηβαίων γνώμη, ὥς
 προειδότος πλέον τι καὶ τούτου,

insists on fighting.

Μαρδονίου δὲ ἰσχυροτέρα τε καὶ ἀγνωμονεστέρα,
 145 καὶ οὐδαμῶς συγγιγνωσκομένη. 'Δοκεῖν τε γὰρ
 πολλῷ κρείσσω εἶναι τὴν αὐτῶν στρατιὰν τῆς
 Ἑλληνικῆς, συμβάλλειν τε τὴν ταχίστην, μηδὲ
 περιορᾶν συλλεγομένους ἔτι πλείους τῶν συνειλεγ-
 μένων· τά τε σφάγια τὰ Ἡγησιστράτου ἔαν
 150 χαίρειν μηδὲ βιάζεσθαι, ἀλλὰ νόμῳ τῷ Περσῶν
 χρωμένους συμβάλλειν.' Τούτου δὲ οὕτω δικαι-
 οῦντος ἀντέλεγεν οὐδεὶς, ὥστε ἐκράτει τῇ γνώμῃ·
 τὸ γὰρ κράτος εἶχε τῆς στρατιᾶς οὗτος ἐκ βασιλείως,
 ἀλλ' οὐκ Ἀρτάβαζος.

*At dead of night, Alexander of Macedon brings
 information to the Athenians.*

155 Ὡς δὲ πρόσω τῆς νυκτὸς προελήλατο καὶ ἡσυχία
 ἐδόκει εἶναι ἀνὰ τὰ στρατόπεδα καὶ μάλιστα οἱ
 ἄνθρωποι εἶναι ἐν ὕπνῳ, τηνικαῦτα προσελάσας ἵππῳ

πρὸς τὰς φυλακὰς τὰς Ἀθηναίων Ἀλέξανδρος ὁ Ἀμύντου, στρατηγός τε ὢν καὶ βασιλεὺς Μακεδόνων, ἐδίζητο τοῖς στρατηγοῖς εἰς λόγους ἐλθεῖν. 160 τῶν δὲ φυλάκων οἱ μὲν πλείους παρέμενον, οἱ δ' ἔθεον ἐπὶ τοὺς στρατηγούς, ἐλθόντες δὲ ἔλεγον ὡς ἄνθρωπος ἦκοι ἐφ' ἵππου ἐκ τοῦ στρατοπέδου τοῦ Μήδων, ὃς ἄλλο μὲν οὐδὲν παραγυμνοῖ ἔπος, στρατηγούς δὲ ὀνομάζων ἐθέλειν φησὶν εἰς λόγους 165 ἐλθεῖν. Οἱ δὲ ἐπεὶ ταῦτα ἤκουσαν, αὐτίκα εἶποντο εἰς τὰς φυλακάς. ἀφικομένοις δὲ ἔλεγεν Ἀλέξανδρος τάδε· Ἄνδρες Ἀθηναῖοι, παραθήκην ὑμῖν τὰ ἔπη τάδε τίθεμαι, ἀπόρρητα ποιούμενος πρὸς μηδένα λέγειν ὑμᾶς ἄλλον ἢ Πausανίαν, μή με καὶ 170 διαφθείρητε· οὐ γὰρ ἂν ἔλεγον, εἰ μὴ μεγάλως ἐκηδόμην συναπάσης τῆς Ἑλλάδος. αὐτός τε γὰρ Ἕλλην γένος εἰμὶ τὸ ἀρχαῖον, καὶ ἀντ' ἐλευθέρας δεδουλωμένην οὐκ ἂν ἐθέλοιμι ὀρᾶν τὴν Ἑλλάδα. Λέγω δὲ οὖν ὅτι Μαρδονίῳ τε καὶ τῇ στρατιᾷ τὰ 175 σφάγια οὐ δύναται καταθύμια γενέσθαι· πάλαι γὰρ ἂν ἐμάχεσθε. νῦν δὲ αὐτῷ δέδοκται τὰ μὲν σφάγια εἶναι χαίρειν, ἅμα ἡμέρᾳ δὲ διαφανσκοῦσθαι συμβολὴν ποιεῖσθαι· κατωρρώδηκε γὰρ μὴ πλείους συλληχθῆτε, ὥς ἐγὼ εἰκάζω. πρὸς ταῦτα ἐτοιμάζεσθε. ἦν δὲ ἄρα 180 ὑπερβάλλεται τὴν συμβολὴν Μαρδόνιος καὶ μὴ ποιῆται, λιπαρεῖτε μένοντες· ὀλίγων γὰρ αὐτοῖς ἡμερῶν λείπεται σιτία. Ἦν δὲ ὑμῖν ὁ πόλεμος ὅδε κατὰ νοῦν τελευτήσῃ, μνησθῆναί τινα χρὴ καὶ ἐμοῦ

185 ἐλευθερώσεως πέρι, ὃς Ἑλλήνων ἔνεκα οὕτως ἔργον
 παράβολον εἵργασμαι ὑπὸ προθυμίας, ἐθέλων ὑμῖν
 δηλῶσαι τὴν διάνοιαν τὴν Μαρδονίου, ἵνα μὴ ἐπι-
 πέσωσιν ὑμῖν οἱ βάρβαροι μὴ προσδεχομένοις πω.
 εἰμὶ δὲ Ἀλέξανδρος ὁ Μακεδών.' Ὁ μὲν ταῦτα
 190 εἰπὼν ἀπήλαυνεν ὀπίσω εἰς τὸ στρατόπεδον καὶ τὴν
 αὐτοῦ τάξιν,

*The Spartans hesitate to cross swords with the
 Persians.*

Οἱ δὲ στρατηγοὶ τῶν Ἀθηναίων ἐλθόντες ἐπὶ
 τὸ δεξιὸν κέρας ἔλεγον Πausaniá ἄπερ ἤκουσαν
 Ἀλεξάνδρου. ὁ δὲ τούτῳ τῷ λόγῳ κατορρωδήσας
 195 τοὺς Πέρσας ἔλεγε τάδε. 'Ἐπεὶ τοίνυν εἰς ἔω ἡ
 συμβολὴ γίγνεται, ὑμᾶς μὲν χρεῶν ἐστὶ τοὺς
 Ἀθηναίους στήναι κατὰ τοὺς Πέρσας, ἡμᾶς δὲ κατὰ
 τοὺς Βοιωτοὺς τε καὶ τοὺς καθ' ὑμᾶς τεταγμένους
 Ἑλλήνων, τῶνδε ἔνεκα. ὑμεῖς ἐπίστασθε τοὺς
 200 Μήδους καὶ τὴν μάχην αὐτῶν ἐν Μαραθῶνι μαχε-
 σάμενοι, ἡμεῖς δὲ ἄπειροί τε ἐσμέν καὶ ἀδαεῖς τού-
 των τῶν ἀνδρῶν. Σπαρτιατῶν γὰρ οὐδεὶς πεπεύραται
 Μήδων, ἡμεῖς δὲ Βοιωτῶν καὶ Θεσσαλῶν ἔμπειροί
 ἐσμεν. ἀλλ' ἀναλαβόντας τὰ ὄπλα χρεῶν ἐστὶν
 205 ἰέναι ὑμᾶς μὲν εἰς τόδε τὸ κέρας, ἡμᾶς δὲ εἰς τὸ
 εὐώνυμον.' Πρὸς δὲ ταῦτα εἶπον οἱ Ἀθηναῖοι τάδε.
 'Καὶ αὐτοῖς ἡμῖν πάλαι ἀπ' ἀρχῆς, ἐπειδὴ εἶδομεν
 καθ' ὑμᾶς τασσομένους τοὺς Πέρσας, ἐν νῶ ἐγένετο

εἰπεῖν ταῦθ' ἅπερ ὑμεῖς φθάνετε προφέρετε· ἀλλὰ γὰρ ὠρρωδοῦμεν μὴ ὑμῖν οὐχ ἡδεῖς γένοιτο οἱ 210 λόγοι. ἐπεὶ δ' οὖν αὐτοὶ ἐμνήσθητε, καὶ ἡδομένοις ἡμῖν οἱ λόγοι γεγόνασι καὶ ἐτοιμοὶ ἐσμεν ποιεῖν ταῦτα.' Ὡς δ' ἤρεσκεν ἀμφοτέροις ταῦτα, ἕως τε διέφαινε καὶ διηλλάσσοντο τὰς τάξεις. γνόντες δὲ οἱ Βοιωτοὶ τὸ ποιούμενον ἐξαγορεύουσι Μαρδονίῳ. 215 ὁ δ' ἐπειδὴ ἤκουσεν, αὐτίκα μεθιστάναι καὶ αὐτὸς ἐπειράτο, παράγων τοὺς Πέρσας κατὰ τοὺς Λακεδαιμονίους. Ὡς δὲ ἔμαθε τοῦτο τοιοῦτο γιγνόμενον ὁ Πausanίας, γνούς ὅτι οὐ λανθάνει, ὀπίσω ἦγε τοὺς Σπαρτιάτας ἐπὶ τὸ δεξιὸν κέρας· ὡσαύτως δὲ 220 καὶ ὁ Μαρδόνιος ἐπὶ τοῦ εὐωνύμου.

Mardonius sees their reluctance, and annoys the Greek line with his cavalry.

Ὁ δὲ περιχαρὴς γενόμενος καὶ ἐπαρθεὶς ψυχρᾷ νίκη ἐφῆκε τὴν ἵππον ἐπὶ τοὺς Ἑλλήνας. ὥς δὲ ἐπήλασαν οἱ ἱππότες, ἐσίνοντο πᾶσαν τὴν στρατιὰν τὴν Ἑλληνικὴν εἰσακοντίζοντές τε καὶ εἰστοξεύοντες, 225 ὥστε ἱπποτοξόται τε ὄντες καὶ προσφέρεσθαι ἄποροι· τὴν τε κρήνην τὴν Γαργαφίαν, ἀφ' ἧς ὑδρεύετο πᾶν τὸ στράτευμα τὸ Ἑλληνικόν, συνέ- τάραξαν καὶ συνέχωσαν. ἦσαν μὲν οὖν κατὰ τὴν κρήνην Λακεδαιμόνιοι τεταγμένοι μόνοι, τοῖς δὲ 230 ἄλλοις Ἑλλήσιν ἡ μὲν κρήνη πρόσω ἐγίγνετο, ὥς ἕκαστοι ἔτυχον τεταγμένοι, ὁ δὲ Ἀσσωπὸς ἀγχοῦ.

ἐρυκόμενοι δὲ ἀπὸ τοῦ Ἀσωποῦ οὕτω δὴ ἐπὶ τὴν
κρήνην ἐφοίτων· ἀπὸ τοῦ ποταμοῦ γὰρ αὐτοῖς οὐκ
235 ἐξῆν ὕδωρ φορεῖσθαι ὑπὸ τε τῶν ἱππέων καὶ
τοξευμάτων.

Pausanias holds a council of war.

Τούτου δὲ τοιούτου γιγνομένου οἱ τῶν Ἑλλήνων
στρατηγοί, ἅτε τοῦ τε ὕδατος στερηθείσης τῆς
στρατιᾶς καὶ ὑπὸ τῆς ἵππου ταρασσομένης, συνε-
240 λέχθησαν περὶ αὐτῶν τε τούτων καὶ ἄλλων, ἐλθόντες
παρὰ Πανσανίαν ἐπὶ τὸ δεξιὸν κέρας. ἄλλα γὰρ
τούτων τοιούτων ὄντων μᾶλλον αὐτοὺς ἐπελύπει·
οὔτε γὰρ σιτία εἶχον ἔτι, οἳ τε αὐτῶν ὀπάονες
ἀποπεμφθέντες εἰς Πελοπόννησον ὡς ἐπισιτιούμενοι
245 ἀπεκέκληντο ὑπὸ τῆς ἵππου, οὐ δυνάμενοι ἀφικέσθαι
εἰς τὸ στρατόπεδον. Βουλευομένοις δὲ τοῖς στρα-
τηγοῖς ἔδοξεν, ἣν ὑπερβάλονται ἐκείνην τὴν ἡμέραν
οἱ Πέρσαι συμβολὴν μὴ ποιούμενοι, εἰς τὴν νῆσον
ἵεναι. ἣ δὲ ἐστὶν ἀπὸ τοῦ Ἀσωποῦ καὶ τῆς κρήνης
250 τῆς Γαργαφίας, ἐφ' ἣ ἐστρατοπεδεύοντο τότε, δέκα
σταδίους ἀπέχουσα, πρὸ τῆς Πλαταιέων πόλεως.
νῆσος δὲ οὕτως ἂν εἴη ἐν ἠπείρῳ· σχιζόμενος ὁ ποτα-
μὸς ἄνωθεν ἐκ τοῦ Κιθαιρώνος ρεῖ κάτω εἰς τὸ
πεδῖον, διέχων ἀπ' ἀλλήλων τὰ ρεῖθρα ὅσον περ τρεῖς
255 σταδίους, καὶ ἔπειτα συμμίσγει εἰς ταυτό. ὄνομα δὲ
αὐτῇ Ὠερόη· θυγατέρα δὲ ταύτην λέγουσιν εἶναι
Ἀσωποῦ οἱ ἐπιχώριοι. Εἰς τοῦτον δὴ τὸν χώρον

ἐβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχωσι
 χρῆσθαι ἀφθόνῳ καὶ οἱ ἵππεῖς αὐτοὺς μὴ σίνοντο,
 ὥσπερ κατ' ἰθὺ ὄντων. μετακινεῖσθαι τε ἐδόκει 260
 τότε ἐπὴν τῆς νυκτὸς ἢ δευτέρα φυλακή, ὅπως μὴ
 ἴδοιεν οἱ Πέρσαι ἐξορμωμένους καὶ ἐπόμενοι ταρασ-
 σοιεν οἱ ἱππόται. ἀφικομένων δὲ εἰς τὸν χῶρον
 τοῦτον ὃν δὴ ἡ Ἄσωπις Ὠερόῃ περισχίζεται ῥέουσα
 ἐκ τοῦ Κιθαιρῶνος, ὑπὸ τὴν νύκτα ταύτην ἐδόκει 265
 τοὺς ἡμίσεις ἀποστέλλειν τοῦ στρατοπέδου πρὸς
 τὸν Κιθαιρῶνα, ὥς ἀναλάβοιεν τοὺς ὀπάοντας τοὺς
 ἐπὶ τὰ σιτία οἰχομένους· ἦσαν γὰρ ἐν τῷ Κιθαιρῶνι
 ἀπειλημμένοι.

After nightfall the Greek army changes its position.

Ταῦτα βουλευσάμενοι ἐκείνην μὲν τὴν ἡμέραν 270
 πᾶσαν προσκειμένης τῆς ἵππου εἶχον πόνον ἄτρυτον·
 ὥς δὲ ἦ τε ἡμέρα ἔληγε καὶ οἱ ἵππεῖς ἐπέπαυντο,
 νυκτὸς δὴ γιγνομένης καὶ οὔσης τῆς ὥρας, εἰς ἣν
 συνέκειτο αὐτοῖς ἀπαλλάσσεσθαι, ἐνταῦθα ἀρθέντες
 οἱ πολλοὶ ἀπηλλάσσοντο, εἰς μὲν τὸν χῶρον εἰς ὃν 275
 συνέκειτο, οὐκ ἐν νῷ ἔχοντες, οἱ δὲ ὥς ἐκινήθησαν,
 ἔφευγον ἄσμενοι τὴν ἵππον πρὸς τὴν Πλαταιέων
 πόλιν, φεύγοντες δὲ ἀφικνούνται ἐπὶ τὸ Ἡραῖον·
 τοῦτο δὲ πρὸ τῆς πόλεως ἐστὶ τῆς Πλαταιέων,
 εἴκοσι σταδίους ἀπὸ τῆς κρήνης τῆς Γαργαφίας ἀπέ- 280
 χον· ἀφικόμενοι δὲ ἔθεντο πρὸ τοῦ ἱεροῦ τὰ ὄπλα.
 Καὶ οἱ μὲν περὶ τὸ Ἡραῖον ἐστρατοπεδεύοντο,

Πανσανίας δὲ ὁρῶν αὐτοὺς ἀπαλλασσομένους ἐκ τοῦ
στρατοπέδου παρήγγελλε καὶ τοῖς Λακεδαιμονίοις,
285 ἀναλαβόντας τὰ ὄπλα ἰέναι κατὰ τοὺς ἄλλους τοὺς
προϊόντας, νομίσας αὐτοὺς εἰς τὸν χῶρον ἰέναι, εἰς
ὃν συνέθεντο.

Amompharetus, the Spartan, refuses to retire.

Ἐνταῦθα οἱ μὲν ἄλλοι ἔτοιμοι ἦσαν τῶν ταξιάρχων
πείθεσθαι Πανσανίᾳ, Ἀμομφάρετος δὲ ὁ Πο-
290 λιάδου λοχαγῶν τοῦ Πιτανάτων λόχου οὐκ ἔφη
τοὺς ξένους φεύξεσθαι, οὐδὲ ἐκὼν εἶναι αἰσχυνεῖν τὴν
Σπάρτην· ἐθαύμαζε τε ὁρῶν τὸ ποιούμενον, ἅτε
οὐ παραγενόμενος τῷ προτέρῳ λόγῳ. ὁ δὲ Παν-
σανίας τε καὶ ὁ Εὐρυνάξ δεινὸν μὲν ἐποιοῦντο τὸ
295 μὴ πείθεσθαι ἐκείνον σφίσι, δεινότερον δὲ ἔτι, ἐκείνου
ταῦτα νενοημένου, ἀπολιπεῖν τὸν λόχον τὸν Πιτανά-
την, μὴ, ἣν ἀπολίπωσι ποιῶντες ἅ συνέθεντο τοῖς
ἄλλοις Ἑλλησιν, ἀπόληται ὑπολειφθεὶς αὐτός τε
Ἀμομφάρετος καὶ οἱ μετ' αὐτοῦ. ταῦτα λογιζόμε-
300 νοι ἀτρέμας εἶχον τὸ στρατόπεδον τὸ Λακωνικόν,
καὶ ἐπειρῶντο πείθοντες αὐτὸν ὥς οὐ χρεὼν εἴη ταῦτα
ποιεῖν.

Καὶ οἱ μὲν παρηγόρουν Ἀμομφάρετον μόνον
Λακεδαιμονίων τε καὶ Τεγεατῶν λελειμμένον, Ἀθη-
305 ναῖοι δὲ ἐποιοῦν τοιάδε. εἶχον ἀτρέμας σφῶς αὐτοὺς
ἵνα ἐτάχθησαν, ἐπιστάμενοι τὰ Λακεδαιμονίων φρο-
νήματα, ὥς ἄλλα φρονούντων καὶ ἄλλα λεγόντων.

ὥς δὲ ἐκινήθη τὸ στρατόπεδον, ἔπεμπον ἱππέα
ὀψόμενόν τε εἰ πορεύεσθαι ἐπιχειροῖεν οἱ Σπαρ-
τιᾶται, εἴ τε καὶ τὸ παράπαν μὴ διανοοῦντα ἀπαλ- 310
λάσσεσθαι, ἐπερέσθαι τε Πausανίαν ὃ τι χρεὼν εἴη
ποιεῖν. Ὡς δὲ ἀφίκετο ὁ κῆρυξ εἰς τοὺς Λακεδαι-
μονίους, ἑώρα τε αὐτοὺς κατὰ χώραν τεταγμένους,
καὶ εἰς νείκη ἀφιγμένους αὐτῶν τοὺς πρώτους. ὥς
γὰρ δὴ παρηγοροῦντο τὸν Ἀμομφάρετον ὃ τε 315
Εὐρύαναξ καὶ ὁ Πausανίας μὴ κινδυνεύειν μένοντας
μόνους Λακεδαιμονίων, οὗ πως ἔπειθον, εἰς ὃ εἰς
νείκη τε συμπεσόντες ἀφίκοντο, καὶ ὁ κῆρυξ τῶν
Ἀθηναίων παρίστατο αὐτοῖς ἀφιγμένος. νεικῶν
δὲ ὁ Ἀμομφάρετος λαμβάνει πέτρον ἀμφοτέραις 320
ταῖς χερσὶ καὶ τιθεὶς πρὸ ποδῶν τῶν Πausανίου
ταύτῃ τῇ ψήφῳ ψηφίζεσθαι ἔφη μὴ φεύγειν
τοὺς ξένους· ξένους λέγων τοὺς βαρβάρους. ὁ δὲ
μαινόμενον καὶ οὐ φρενήρη καλῶν ἐκείνον, πρὸς τε
τὸν Ἀθηναίων κήρυκα ἐπερωτῶντα τὰ ἐντεταλμένα, 325
λέγειν ὁ Πausανίας ἐκέλευε τὰ παρόντα σφίσι
πράγματα, ἔχρηζέ τε τῶν Ἀθηναίων προσχωρῆσαι
τε πρὸς αὐτούς, καὶ ποιεῖν περὶ τῆς ἀφόδου ἅπερ
ἂν καὶ σφεῖς. Καὶ ὁ μὲν ἀπηλλάσσετο εἰς τοὺς
Ἀθηναίους· τοὺς δὲ ἐπεὶ ἀνακρινομένους πρὸς 330
αὐτοὺς ἕως κατελάμβανεν, ἐν τούτῳ τῷ χρόνῳ καθή-
μενος ὁ Πausανίας, οὐ δοκῶν τὸν Ἀμομφάρετον
λείψεσθαι τῶν ἄλλων Λακεδαιμονίων ἀποστειχόν-
των (ἃ δὴ καὶ ἐγένετο), σημήνας ἀπῆγε διὰ τῶν

335 κολωνῶν τοὺς λοιποὺς πάντας· εἶποντο δὲ καὶ Τε-
 γεᾶται. Ἀθηναῖοι δὲ ταχθέντες ἤεσαν τὰ ἔμπαλιν
 ἢ Λακεδαιμόνιοι· οἱ μὲν γὰρ τῶν τε ὄχθων ἀντεί-
 χοντο καὶ τῆς ὑπωρείας τοῦ Κιθαιρῶνος, φοβού-
 μενοι τὴν ἵππον, Ἀθηναῖοι δὲ κάτω τραφθέντες εἰς
 340 τὸ πεδίον.

At last he slowly joins the rest.

Ἀμομφάρετος δὲ ἀρχὴν γε οὐδαμῶς δοκῶν Πανσα-
 νίαν τολμήσειν τοὺς σὺν αὐτῷ ἀπολιπεῖν, περιείχετο
 αὐτοῦ μένοντας μὴ ἐκλιπεῖν τὴν τάξιν· προτερού-
 των δὲ τῶν σὺν Πανσανίᾳ, καταδόξας αὐτοὺς ἰθεία
 245 τέχνη ἀπολιπεῖν αὐτόν, ἀναλαβόντα τὸν λόχον τὰ
 ὄπλα ἦγε βάδην πρὸς τὸ ἄλλο στῖφος· τοῦτο
 δὲ ἀπελθὼν ὅσον δέκα σταδίους ἀνέμενε τὸν Ἀμομ-
 φάρετος λόχον, περὶ ποταμὸν Μολοῦντα ἰδρυμένον
 Ἀργιόπιόν τε χῶρον καλούμενον, ἥ καὶ Δημητρὸς
 350 Ἐλευσινίας ἱερὸν ἦσται. ἀνέμενε δὲ τοῦδε ἕνεκα, ἵνα
 ἦν μὴ ἀπολίπη τὸν χῶρον ἐν ᾧ ἐτέτακτο ὁ Ἀμομ-
 φάρετός τε καὶ ὁ λόχος, ἀλλ' αὐτοῦ μένωσι, βοηθοὶ
 ὀπίσω παρ' ἐκείνους. Καὶ οἳ τε ἀμφὶ τὸν Ἀμομ-
 φάρετον παρεγίγνοντο αὐτοῖς, καὶ ἡ ἵππος ἡ τῶν
 355 βαρβάρων προσέκειτο πᾶσα. οἱ γὰρ ἵπποταὶ
 ἐποιοῦν οἶον καὶ εἰώθεσαν ποιεῖν ἀεὶ, ἰδόντες δὲ τὸν
 χῶρον κενὸν ἐν ᾧ τεταγμένοι ἦσαν οἱ Ἕλληνες ταῖς
 προτέραις ἡμέραις, ἤλανον τοὺς ἵππους ἀεὶ τὸ

πρόσω, καὶ ἅμα καταλαβόντες προσέκειντο αὐ-
τοῖς.

360

*Mardonius, with the break of day, sees that the Greeks
have retreated.*

Μαρδόνιος δὲ ὡς ἐπύθετο τοὺς Ἕλληνας ἀποιοχο-
μένους ὑπὸ νύκτα εἶδε τε τὸν χῶρον ἐρήμον, καλέσας
τὸν Λαρισσαῖον Θώρακα καὶ τοὺς ἀδελφούς αὐτοῦ
Εὐρύπυλον καὶ Θρασυδαῖον, ἔλεγεν· ὦ παῖδες 365
Ἀλεύου, ἔτι τί λέξετε τάδε ὀρώντες ἐρῆμα; ὑμεῖς
γὰρ οἱ πλησιόχωροι ἐλέγετε Λακεδαιμονίους οὐ
φεύγειν ἐκ μάχης, ἀλλὰ ἄνδρας εἶναι τὰ πολέμια
πρώτους· οὓς πρότερόν τε μεθισταμένους ἐκ τῆς
τάξεως εἶδετε, νῦν τε ὑπὸ τὴν παροιοχομένην νύκτα
καὶ οἱ πάντες ὀρώμεν διαδράντας. διέδειξάν τε, 370
ἐπεὶ αὐτοὺς ἔδει πρὸς τοὺς ἀψευδῶς ἀρίστους
ἀνθρώπων μάχῃ διακριθῆναι, ὅτι οὐδένες ἄρα
ὄντες ἐν οὐδαμοῦ οὐσιν Ἕλλησιν ἐναπεδείκνυντο.
Καὶ ὑμῖν μὲν οὐσι Περσῶν ἀπείροις πολλὴ ἔκ
γε ἐμοῦ ἐγίγνετο συγγνώμη, ἐπαινούντων τούτους 375
οἷς τι καὶ συνήδείτε· Ἀρταβάζου δὲ θαῦμα καὶ
μᾶλλον ἐποιούμην, τὸ καὶ κατορρωδῆσαι Λακε-
δαιμονίους, κατορρωδῆσαντά τε ἀποδείξασθαι γνώ-
μην δειλοτάτην, ὡς χρεὼν εἶη ἀναζεύξαντας τὸ
στρατόπεδον ἵεναι εἰς τὸ Θηβαίων ἄστνυ πολιορ- 380
κηθησομένους· ἦν ἔτι πρὸς ἐμοῦ βασιλεὺς πεύ-
σεται. Καὶ τούτων μὲν ἐτέρωθι ἔσται λόγος·

νῦν δὲ ἐκείνοις ταῦτα ποιοῦσιν οὐκ ἐπιτρεπτέα
 ἐστίν, ἀλλὰ διωκτέοι εἰσίν, εἰς ὃ καταληφθέντες
 385 δώσουσιν ἡμῖν ὧν δὴ ἐποίησαν Πέρσας πάντων
 δίκας·

Confident of victory, he advances at a run.

Ταῦτα εἰπὼν ἤγε τοὺς Πέρσας δρόμῳ διαβάντας
 τὸν Ἀσωπὸν κατὰ στίβον τῶν Ἑλλήνων, ὡς δὴ
 ἀποδιδρασκόντων, ἐπεῖχέ τε ἐπὶ Λακεδαιμονίους τε
 390 καὶ Τεγεάτας μόνους· Ἀθηναίους γὰρ τραπομένους
 εἰς τὸ πεδῖον ὑπὸ τῶν ὄχθων οὐ καθεώρα. Πέρσας
 δὲ ὀρῶντες ὠρμημένους διώκειν τοὺς Ἕλληνας οἱ
 λοιποὶ τῶν βαρβαρικῶν τελῶν ἄρχοντες, αὐτίκα
 πάντες ἦσαν τὰ σημεῖα, καὶ ἐδίωκον ὡς ποδῶν
 395 ἕκαστος εἶχον, οὔτε κόσμῳ οὐδενὶ κοσμηθέντες οὔτε
 τάξει. καὶ οὗτοι μὲν βοῇ τε καὶ ὀμίλῳ ἐπήεσαν, ὡς
 ἀναρπασόμενοι τοὺς Ἕλληνας.

Παυσανίας δέ, ὡς προσέκειτο ἡ ἵππος, πέμψας
 πρὸς τοὺς Ἀθηναίους ἱππέα λέγει τάδε· Ἄνδρες
 400 Ἀθηναῖοι, ἀγῶνος μεγίστου προκειμένου ἐλευθέραν
 εἶναι ἢ δεδουλωμένην τὴν Ἑλλάδα, προδεδόμεθα ὑπὸ
 τῶν συμμάχων ἡμεῖς τε οἱ Λακεδαιμόνιοι καὶ ὑμεῖς
 οἱ Ἀθηναῖοι, ὑπὸ τὴν παροιχομένην νύκτα διαδράν-
 των. νῦν οὖν δέδοκται τὸ ἐντεῦθεν τὸ ποιητέον ἡμῖν·
 405 ἀμυνομένους γὰρ ἢ δυνάμεθα ἄριστα περιστέλλειν
 ἀλλήλους. εἰ μὲν νυν εἰς ὑμᾶς ὥρμησεν ἀρχὴν ἢ
 ἵππος, χρὴν δὴ ἡμᾶς τε καὶ τοὺς μεθ' ἡμῶν τὴν

Ἑλλάδα οὐ προδιδόντας Τεγεάτας βοηθεῖν ὑμῖν·
 νῦν δέ, εἰς ἡμᾶς γὰρ ἅπαντα κεχώρηκε, δίκαιοί ἐστε
 ὑμεῖς πρὸς τὴν πιεζομένην μάλιστα τῶν μοιρῶν 410
 ἀμυνοῦντες ἰέναι. Εἰ δ' ἄρα αὐτοὺς ὑμᾶς κατεί-
 ληφεν ἀδύνατόν τι βοηθεῖν, ὑμεῖς δ' ἡμῖν τοὺς
 τοξότας ἀποπέμψαντες χάριν θέσθε. συνοίδαμεν
 δὲ ὑμῖν ὑπὸ τὸν παρόντα τόνδε πόλεμον οὔσι
 πολλῷ προθυμοτάτοις, ὥστε καὶ ταῦτα εἰσακούειν.' 415
 Ταῦτα οἱ Ἀθηναῖοι ὡς ἐπύθοντο, ὥρμηντο βοηθεῖν
 καὶ τὰ μάλιστα ἐπαμύνειν· καὶ ἤδη στείχουσιν
 αὐτοῖς ἐπιτίθενται οἱ ἀντιταχθέντες Ἑλλήνων τῶν
 μετὰ βασιλέως γενομένων, ὥστε μηκέτι δύνασθαι
 βοηθῆσαι· τὸ γὰρ προσκείμενον αὐτοὺς ἐλύπει. 420

The Persians are at first successful.

Οὕτω δὴ μονωθέντες Λακεδαιμόνιοι καὶ Τεγεᾶται
 ὄντες σὺν ψιλοῖς ἀριθμὸν οἱ μὲν πεντακισμύριοι
 Τεγεᾶται δὲ τρισχίλιοι (οὗτοι γὰρ οὐδαμοῦ ἀπε-
 σχίζοντο ἀπὸ Λακεδαιμονίων), ἐσφαγιάζοντο ὡς
 συμβαλοῦντες Μαρδονίῳ καὶ τῇ στρατιᾷ τῇ πα- 425
 ρούσῃ. καὶ οὐ γὰρ ἐγίγνετο τὰ σφάγια χρηστά,
 ἔπιπτόν τε αὐτῶν ἐν τούτῳ τῷ χρόνῳ πολλοί, καὶ
 πολλῷ πλείους ἐτραυματίζοντο· φράξαντες γὰρ τὰ
 γέρρα οἱ Πέρσαι ἀφίεσαν τῶν τοξευμάτων πολλὰ
 ἀφειδῶς οὕτως, ὥστε πιεζομένων τῶν Σπαρτιατῶν 430
 καὶ τῶν σφαγίων οὐ γιγνομένων ἀποβλέψαντα
 τὸν Πανσανίαν πρὸς τὸ Ἡραῖον τὸ Πλαταιέων

ἐπικαλέσασθαι τὴν θεόν, χρήζοντα μηδαμῶς σφᾶς
 ψευσθῆναι τῆς ἐλπίδος.

There is a change in the omens.

- 435 Ταῦτα δ' ἔτι τούτου ἐπικαλουμένου προεξανα-
 στάντες πρότεροι οἱ Τεγεᾶται ἐχώρουν εἰς τοὺς
 βαρβάρους, καὶ τοῖς Λακεδαιμονίοις αὐτίκα μετὰ τὴν
 εὐχὴν τὴν Πausanίου ἐγίγνετο θυομένοις τὰ σφά-
 για χρηστά· ὥς δὲ χρόνῳ ποτὲ ἐγένετο, ἐχώρουν
 440 καὶ οὗτοι ἐπὶ τοὺς Πέρσας, καὶ οἱ Πέρσαι ἀντίοι
 τὰ τόξα μεθέντες. Ἐγίγνετο δὲ πρῶτον περὶ τὰ
 γέρρα μάχη. ὥς δὲ ταῦτα ἐπεπτώκει, ἤδη ἐγίγνετο
 μάχη ἰσχυρὰ παρ' αὐτὸ τὸ Δημήτριον καὶ χρόνον
 ἐπὶ πολὺν, εἰς ὃ ἀφίκοντο εἰς ὠθισμόν· τὰ γὰρ
 445 δόρατα ἐπιλαμβανόμενοι κατέκλων οἱ βάρβαροι.
 λήματι μὲν νυν καὶ ῥώμῃ οὐχ ἥσσονες ἦσαν οἱ
 Πέρσαι, ἄνοπλοι δὲ ὄντες καὶ πρὸς ἀνεπιστήμονες
 ἦσαν, καὶ οὐχ ὁμοῖοι τοῖς ἐναντίοις σοφίαν. προ-
 εξαΐσσοντες δὲ καθ' ἓνα καὶ δέκα, καὶ πλείους τε καὶ
 450 ἐλάσσους συστρεφόμενοι, εἰσέπιπτον εἰς τοὺς Σπαρ-
 τιάτας καὶ διεφθείροντο. Ὅτι δὲ ἐτύγγχανεν αὐτὸς
 ὦν Μαρδόνιος, ἀφ' ἵππου τε μαχόμενος λευκοῦ
 ἔχων τε περὶ αὐτὸν λογάδας Περσῶν τοὺς ἀρί-
 στους χιλίους, ταύτῃ καὶ μάλιστα τοὺς ἐναντίους
 455 ἐπίεσαν.

Mardonius falls, and the Persians yield.

Οσον μὲν νυν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντεῖχον καὶ ἀμυνόμενοι κατέβαλλον πολλοὺς τῶν Λακεδαιμονίων· ὥς δὲ Μαρδόνιος ἀπέθανε, καὶ τὸ περὶ ἐκείνον τεταγμένον ὄν ἰσχυρότατον ἔπεσεν, οὕτω δὴ καὶ οἱ ἄλλοι ἐτράποντο καὶ εἶξαν τοῖς 460 Λακεδαιμονίοις. πλείστον γὰρ αὐτοὺς ἐδηλεῖτο ἡ ἐσθῆς ἐρήμος οὔσα ὄπλων· πρὸς γὰρ ὀπλίτας ὄντες γυμνήτες ἀγῶνα ἐποιοῦντο. Ἐνταῦθα ἦ τε δίκη τοῦ φόνου τοῦ Λεωνίδου κατὰ τὸ χρηστήριον τοῖς Σπαρτιάταις ἐκ Μαρδονίου ἐπετελεῖτο· καὶ νίκην 465 ἀναιρεῖται καλλίστην ἀπασῶν ὧν ἡμεῖς ἴσμεν Πausanias ὁ Κλεομβρότου τοῦ Ἀναξανδρίδου. Ἀποθνήσκει δὲ Μαρδόνιος ὑπὸ Ἀειμνήστου ἀνδρὸς ἐν Σπάρτῃ λογίμου, ὃς χρόνῳ ὕστερον μετὰ τὰ Μηδικὰ ἔχων ἄνδρας τριακοσίους συνέβαλεν ἐν Στενν- 470 κλήρῳ πολέμου ὄντος Μεσσηνίοις πᾶσι, καὶ αὐτὸς τε ἀπέθανε καὶ οἱ τριακόσιοι. Ἐν δὲ Πλαταιαῖς οἱ Πέρσαι ὥς ἐτράποντο ὑπὸ τῶν Λακεδαιμονίων, ἔφηνγον οὐδένα κόσμον εἰς τὸ στρατόπεδον τὸ αὐτῶν καὶ εἰς τὸ τεῖχος τὸ ξύλινον, ὃ ἐποιήσαντο ἐν 475 μοίρᾳ τῇ Θηβαΐδι.

The Athenians storm the Persian camp.

Οἱ δὲ Πέρσαι καὶ ὁ ἄλλος ὄμιλος, ὥς κατέφηνγον εἰς τὸ ξύλινον τεῖχος, ἔφθησαν ἐπὶ τοὺς πύργους ἀναβάντες, πρὶν ἢ τοὺς Λακεδαιμονίους ἀφικέσθαι·

480 ἀναβάντες δὲ ἐφράξαντο ὡς ἡδύναντο ἄριστα τὸ
 τεῖχος. προσελθόντων δὲ τῶν Λακεδαιμονίων κα-
 θεστήκει αὐτοῖς τειχομαχία ἐρρωμενεστέρα. ἕως
 μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοντο καὶ
 πολλῶ πλέον εἶχον τῶν Λακεδαιμονίων, ὥστε οὐκ
 485 ἐπισταμένων τειχομαχεῖν· ὥς δὲ οἱ Ἀθηναῖοι προσ-
 ἦλθον, οὕτω δὴ ἰσχυρὰ ἐγίγνετο τειχομαχία καὶ
 χρόνον ἐπὶ πολύν. Τέλος δὲ ἀρετῇ τε καὶ λιπαρία
 ἐπέβησαν Ἀθηναῖοι τοῦ τεύχους καὶ ἥριπον, ἥ δὲ
 εἰσεχέοντο οἱ Ἕλληνες· πρῶτοι δὲ εἰσῆλθον Τε-
 490 γεᾶται εἰς τὸ τεῖχος, καὶ τὴν σκηνὴν τὴν Μαρδονίου
 οὗτοι ἦσαν οἱ διαρπάσαντες, τά τε ἄλλα ἐξ αὐτῆς
 καὶ τὴν φάτνην τῶν ἵππων, οὖσαν χαλκῇ πᾶσαν καὶ
 θέας ἀξίαν. Οἱ δὲ βάρβαροὶ οὐδὲν ἔτι στίφος
 ἐποίησαντο πεσόντος τοῦ τεύχους, οὔτε τις αὐτῶν
 495 ἀλκῆς ἐμέμνητο, ἡλύκταζόν τε οἶα ἐν ὀλίγῳ χώρῳ
 πεφοβημένοι τε καὶ πολλὰ μυριάδες κατειλημένοι
 ἀνθρώπων. παρὴν τε τοῖς Ἕλλησι φονεύειν οὕτως,
 ὥστε τριάκοντα μυριάδων στρατοῦ καταδεουσῶν
 τεσσάρων, ἃς ἔχων Ἀρτάβαζος ἔφευγε, τῶν λοιπῶν
 500 μὴδὲ τρεῖς χιλιάδας περιγενέσθαι. Λακεδαιμονίων
 δὲ τῶν ἐκ Σπάρτης ἀπέθανον οἱ πάντες ἐν τῇ συμ-
 βολῇ εἰς καὶ ἐνενήκοντα, Τεγεατῶν δὲ ἑκκαίδεκα,
 Ἀθηναίων δὲ δύο καὶ πεντήκοντα.

The prize of valour awarded to the Spartans.

Ἡρίστευσε δὲ τῶν βαρβάρων πεζὸς μὲν ὁ Περ-
 σῶν, ἵππος δὲ ἡ Σακῶν, ἀνὴρ δὲ λέγεται Μαρδόνιος. 505
 Ἑλλήνων δέ, ἀγαθῶν γενομένων καὶ Τεγεατῶν καὶ
 Ἀθηναίων, ὑπερεβάλλοντο ἀρετῇ Λακεδαιμόνιοι.
 ἄλλῃ μὲν οὐδενὶ ἔχω ἀποσημήνασθαι (ἅπαντες γὰρ
 οὗτοι τοὺς καθ' ἑαυτοὺς ἐνίκων), ὅτι δὲ κατὰ τὸ
 ἰσχυρότερον προσηνέχθησαν καὶ τούτων ἐκράτησαν. 510
 καὶ ἄριστος ἐγένετο μακρῷ Ἀριστόδημος κατὰ
 γνώμας τὰς ἡμετέρας, ὃς ἐκ Θερμοπυλῶν μόνος τῶν
 τριακοσίων σωθεὶς εἶχεν ὄνειδος καὶ ἀτιμίαν. μετὰ
 δὲ τοῦτον ἡρίστευσαν Ποσειδώνιός τε καὶ Φιλοκύν
 καὶ Ἀμομφάρετος ὁ Σπαρτιάτης. καίτοι γενο- 515
 μένης λésχης ὃς γένοιτο αὐτῶν ἄριστος, ἔγνωσαν οἱ
 παραγενόμενοι Σπαρτιατῶν Ἀριστόδημον μὲν βου-
 λόμενον φανερώς ἀποθανεῖν ἐκ τῆς παρούσης αὐτῷ
 αἰτίας, λυσσῶντά τε καὶ ἐκλιπόντα τὴν τάξιν ἔργα
 ἀποδείξασθαι μεγάλα, Ποσειδώνιον δὲ οὐ βουλό- 520
 μενον ἀποθνήσκειν ἄνδρα γενέσθαι ἀγαθόν· τοσοῦτω
 τοῦτον εἶναι ἀμείνω. ἀλλὰ ταῦτα μὲν καὶ φθόνῳ
 ἂν εἴποιεν· οὗτοι δὲ οὓς κατέλεξα πάντες, πλὴν
 Ἀριστοδήμου, τῶν ἀποθανόντων ἐν ταύτῃ τῇ μάχῃ
 τίμιοι ἐγένοντο· Ἀριστόδημος δὲ βουλόμενος ἀπο- 525
 θανεῖν διὰ τὴν προειρημένην αἰτίαν οὐκ ἐτιμήθη.
 Οὗτοι μὲν τῶν ἐν Πλαταιαῖς ὀνομαστότατοι ἐγέ-
 νοντο. Καλλικράτης γὰρ ἔξω τῆς μάχης ἀπέθανεν,

ἐλθὼν ἀνὴρ κάλλιστος εἰς τὸ στρατόπεδον τῶν τότε
 530 Ἑλλήνων, οὐ μόνον αὐτῶν Λακεδαιμονίων ἀλλὰ καὶ
 τῶν ἄλλων Ἑλλήνων· ὅς, ἐπειδὴ ἐσφαγιάζετο
 Πausanias, καθήμενος ἐν τῇ τάξει ἐτραυματίσθη
 τοξεύματι τὰ πλευρά. καὶ δὴ οἱ μὲν ἐμάχοντο, ὁ δ'
 ἐξηνηνεγμένος ἐδυσθανάτει τε καὶ ἔλεγε πρὸς Ἀρί-
 535 μνηστον ἄνδρα Πλαταιέα, οὐ μέλειν αὐτῷ ὅτι πρὸ
 τῆς Ἑλλάδος ἀποθνήσκει, ἀλλ' ὅτι οὐκ ἐχρήσατο
 τῇ χειρί, καὶ ὅτι οὐδέν ἐστιν αὐτῷ ἀποδεδειγμένον
 ἔργον αὐτοῦ ἄξιον προθυμουμένου ἀποδείξασθαι.
 Ἀθηναίων δὲ λέγεται εὐδοκιμῆσαι Σωφάνης ὁ Εὐ-
 540 τυχίδου, ἐκ δήμου Δεκελείοθεν.

Opportunities, once lost, cannot be regained.

Ὡς δὲ τοῖς Ἑλλησιν ἐν Πλαταιαῖς κατέστρωντο
 οἱ βάρβαροι, αὐτίκα μετὰ ταῦτα ἀφίκοντο Μαντινεῖς
 ἐπ' ἐξειργασμένοις· μαθόντες δὲ ὅτι ὕστεροι ἤκουσι
 τῆς συμβολῆς, συμφορὰν ἐποιοῦντο μεγάλην, ἄξιοί
 545 τε ἔφασαν εἶναι σφᾶς αὐτοὺς ζημιῶσαι. πυνθανό-
 μενοι δὲ τοὺς Μήδους τοὺς μετὰ Ἀρταβάζου
 φεύγοντας, τούτους ἐδίωκον μέχρι Θεσσαλίας·
 Λακεδαιμόνιοι δὲ οὐκ εἶων φεύγοντας διώκειν. οἱ
 δὲ ἀναχωρήσαντες εἰς τὴν αὐτῶν, τοὺς ἡγεμόνας τῆς
 550 στρατιᾶς ἐδίωξαν ἐκ τῆς γῆς. Μετὰ δὲ Μαντινεῖς
 ἦκον Ἡλείοι, καὶ ὡσαύτως οἱ Ἡλείοι τοῖς Μαντι-
 νεῦσι συμφορὰν ποιησάμενοι ἀπηλλάσσοντο· ἀπελ-

θόντες δὲ καὶ οὗτοι τοὺς ἡγεμόνας ἐδίωξαν. τὰ κατὰ Μαντινεῖς μὲν καὶ Ἡλείους τοσαῦτα.

Pausanias will not consent to fight with the dead.

Ἐν δὲ Πλαταιαῖς ἐν τῷ στρατοπέδῳ τῶν Αἰγι- 555
νητῶν ἦν Λάμπων ὁ Πύθον, Αἰγινητῶν τὰ πρῶτα,
ὃς ἀνοσιώτατον ἔχων λόγον ἵετο πρὸς Πausανίαν,
ἀφικόμενος δὲ σπουδῇ ἔλεγε τάδε· ὦ παῖ Κλεομ-
βρότου, ἔργον εἴργασταί σοι ὑπερφυῆς μέγεθός τε
καὶ κάλλος, καὶ σοὶ θεὸς παρέδωκε ῥυσάμενον τὴν 560
Ἑλλάδα κλέος καταθέσθαι μέγιστον Ἑλλήνων ὧν
ἡμεῖς ἴσμεν. σὺ δὲ καὶ τὰ λοιπὰ τὰ ἐπὶ τούτοις
ποίησον, ὅπως λόγος τέ σε ἔχη ἔτι μείζων καὶ τις
ὑστερον φυλάσσηται τῶν βαρβάρων μὴ ὑπάρχειν
ἔργα ἀτάσθαλα ποιῶν εἰς τοὺς Ἕλληνας. Λεωνίδου 565
γὰρ ἀποθανόντος ἐν Θερμοπύλαις Μαρδονίός τε
καὶ Ξέρξης ἀποταμόντες τὴν κεφαλὴν ἀνεσταύρω-
σαν· τούτῳ σὺ τὴν ὁμοίαν ἀποδιδούς ἔπαινον ἔξεις
πρῶτα μὲν ὑπὸ πάντων Σπαρτιατῶν, αὐτίς δὲ καὶ
πρὸς τῶν ἄλλων Ἑλλήνων· Μαρδόνιον γὰρ ἀνα- 570
σκολοπίσας τιτιμώρησαι εἰς πατέρων τὸν σὸν
Λεωνίδαν· Ὁ μὲν δοκῶν χαρίζεσθαι ἔλεγε τάδε,
ὁ δ' ἀντημείβετο τοῖσδε· ὦ ξένη Αἰγινῆτα, τὸ
μὲν εὐνοεῖν τε καὶ προορᾶν ἄγαμαι σοῦ, γνώμης
μέντοι ἡμάρτηκας χρηστῆς· ἐξάρας γὰρ με ὑψοῦ 575
καὶ τὴν πάτραν καὶ τὸ ἔργον, εἰς τὸ μηδὲν κατέ-
βαλες παραινῶν νεκρῷ λυμαίνεσθαι, καὶ ἦν ταῦτα

ποιῶ, φὰς ἄμεινόν με ἀκούσεσθαι· ἃ πρέπει μᾶλλον
 βαρβάροις ποιεῖν ἥπερ Ἑλλησι· καὶ ἐκείνοις δὲ
 580 ἐπιφθονοῦμεν. Ἐγὼ δ' οὖν τούτου ἔνεκα μήτε
 Αἰγινήταις ἄδοιμι μήτε τούτοις οἷς ταῦτα ἀρέσκειται·
 ἀποχρὴ δ' ἐμοὶ Σπαρτιάταις ἀρεσκόμενον ὅσια μὲν
 ποιεῖν, ὅσια δὲ καὶ λέγειν. Λεωνίδῃ δέ, ᾧ με κε-
 λεύεις τιμωρῆσαι, φημί μεγάλως τετιμωρῆσθαι,
 585 ψυχαῖς τε ταῖς τῶνδε ἀναριθμήτοις τετίμηται αὐτός
 τε καὶ οἱ ἄλλοι οἱ ἐν Θερμοπύλαις τελευτήσαντες.
 σὺ μέντοι ἔτι ἔχων λόγον τοιόνδε μήτε προσέλθῃς
 ἔμοιγε μήτε συμβουλεύσης, χάριν τε ἴσθι ὧν ἀπα-
 θής.' Ὁ μὲν ταῦτα ἀκούσας ἀπηλλάσσετο.

*The Spoil is dedicated to the Gods, or divided among the
 States, according to their several deserts.*

590 Πανσανίας δὲ κήρυγμα ποιησάμενος μὴδὲνα ἄπτε-
 σθαι τῆς λείας, συγκομίζειν ἐκέλευε τοὺς εἴλωτας
 τὰ χρήματα. οἱ δὲ ἀνὰ τὸ στρατόπεδον σκιδνά-
 μενοι ἡῤῥισκον σκηνὰς κατεσκευασμένας χρυσῷ καὶ
 ἀργύρῳ, κλῖνας τε ἐπιχρύσους καὶ ἐπαργύρους, κρα-
 595 τήράς τε χρυσοὺς καὶ φιάλας τε καὶ ἄλλα ἐκπώ-
 ματα· σάκκους τε ἐφ' ἀμαξῶν ἡῤῥισκον, ἐν οἷς
 λέβητες ἐφαίνοντο ἐνόντες χρυσοῖ τε καὶ ἀργυροῖ·
 ἀπὸ τε τῶν κειμένων νεκρῶν ἐσκύλευον ψέλιά τε καὶ
 στρεπτοὺς καὶ τοὺς ἀκινάκεις ὄντας χρυσοῦς, ἐπεὶ
 600 ἐσθῆτός γε ποικίλης λόγος ἐγίγνετο οὐδ' εἰς. Συμ-
 φορήσαντες δὲ τὰ χρήματα καὶ δεκάτην ἐξελόντες

τῷ ἐν Δελφοῖς θεῷ, ἀφ' ἧς ὁ τρίπους ὁ χρυσοῦς
 ἀνετέθη, ὁ ἐπὶ τοῦ τρικαρῆνου ὄψεως τοῦ χαλκοῦ
 ἐφ'esτῶς ἄγχιστα τοῦ βωμοῦ· καὶ τῷ ἐν Ὀλυμ-
 πία θεῷ ἐξελόντες, ἀφ' ἧς δεκάπηχυν χαλκοῦν Δία ⁶⁰⁵
 ἀνέθηκαν· καὶ τῷ ἐν Ἴσθμῳ θεῷ, ἀφ' ἧς ἐπτά-
 πεχυν χαλκοῦς Ποσειδῶν ἐξεγένετο· ταῦτα ἐξε-
 λόντες τὰ λοιπὰ διηροῦντο καὶ ἔλαβον ἕκαστοι ὧν
 ἄξιοι ἦσαν.

SECTION IV.

(i.) THE SPARTAN STATE.

HISTORICAL INTRODUCTION.

THE following extracts differ very much from the exciting narrative of the previous sections. They are taken from two well-known works of Xenophon, his 'Lacedaemonian Republic' and his 'Life of Agesilaus,' and they are intended to be examples of the public principles and training, as well as of the private lives of the men who fought by themselves at Marathon and Thermopylae, and side by side at Plataea.

The originals were written, the first perhaps about 380, the second about 360 B.C., a time when the political supremacies of Athens and Sparta were already things of the past, and could be critically viewed as complete facts by a philosophic historian. Xenophon was himself an Athenian, not only by birth, but in character. Gifted with a healthy and powerful mind, he turned himself with equal readiness to any subject which could call forth his activity. His capacity for command and for forcing a path through apparent impossibilities was seen in his conduct of the Retreat of the Ten Thousand, when in the post of danger as well as of command he as *ὀπισθοφύλαξ* (Guard of the

Rear) at once held together his own weak and straggling forces, and kept at bay his astonished and angry enemies. The power which Xenophon then showed is the very promptness and versatility of mind (εὐτραπεία) which Pericles claims as the true product of Athenian training. Again, in his estimation of character and generous judgment Xenophon shows at once the frankness and the enthusiasm which we associate with the name of Athens. To Socrates, his master in thought, he bore an open and fearless testimony. His *Memorabilia* or 'Recollections of Socrates' were designed to show that the life of his master, far from being antagonistic to the pious and better side of Athenian character, only differed from it in being larger and wider. He represents Socrates as a simple citizen of Athens who at the manifest call of the divinity gave a life of seventy years to the improvement of his countrymen by the mere art of persuasion. Again, in his life of Agesilaus, his master in the field and the art of war, Xenophon shows how warmly to the last his heart beat at the thought of a noble life.

Indeed, throughout the whole of his long life, in the management of his estate, in his treatises on his house-keeping, his horses and his dogs, Xenophon shows the same steadiness and activity of mind, the power to control outward circumstances instead of being their slave, which we rightly recognise as the true stamp of Athenian character.

Why then does Xenophon look to Sparta, as he undoubtedly does, as the state in Greece which possessed the better part of his loyalty and affection? This interesting question cannot be fully answered here; it is perhaps enough to say that the popular as well as the

educated feeling of Greece looked to Sparta and not to Athens as being the representative and model of Greek feeling and life. Her institutions were felt to be based on true principles of government, her public opinion to contain a true standard for the guidance of human life.

It is worth while to examine why these opinions arose, as well as the theory of human life and duty which is involved and embodied in them.

The origin of the popular feeling may perhaps be best understood by an analogy from our own history. Englishmen point with just pride to the permanence of English institutions ; neighbouring nations have changed their government by revolution after revolution ; we, without revolution, but by subtle changes going on from year to year, have retained the same forms of government, though the substance alters from year to year to suit the community's changing needs. Our throne remains ; with limited power, it is true, but the limitations are essentially the same as they were in the days before an Englishman had set foot in England. We are proud of this continuity in our public institutions ; it proves how real in performance, and satisfactory in spirit, is the feeling which has always actuated the public life of England. Foreigners admire it ; Voltaire, de Tocqueville, Guizot point from this fact the moral of their historical lessons, or of their rebukes to their own countrymen.

Alone of all states in Greece Sparta possessed such an unbroken continuous history. The kings, the senate, the ephors, the peers, such as they were in the days of Cleomenes, of Pausanias, or of Agesilaus, such or

nearly such had they been in the days of Lycurgus; such had they been in the days of Aristodemus, who was the great-grandson of Heracles, who was the son of Zeus. No other state in Greece could point to such a history: Argos, however great her name in legend, had been enslaved by the tyrant Pheido, whose arrogance and violence had roused the resentment of the Greek world. Corinth, however great her wealth, had been oppressed by the Battiadae, and worse oppressed by the tyrant house of Eetion. Athens had passed through more quiet changes. The royal government, the family of the Zeus-born kings, had, with the name and ennobling tale of Codrus, peacefully passed away. The land-laws and the debtor-laws, the natural pillars of aristocratic privilege, had been moulded anew by the wisdom and patriotism of Solon. Thrice the house of Peisistratus had set itself above the laws; thrice it had been expelled; and last of all, by various stages and with various fruits, was established the government of the multitude. Democracy was in itself an experiment, and of unproved merit. The Greek citizen who had before his eyes the expedition to Syracuse, the neglect of Conon at Arginusae, the cruelty shown to the people of Melos, the blindness of the assembly which condemned Socrates, and the weakness of institutions which could not attract the services of great citizens such as Xenophon and Plato, must often have found the words of Homer on his lips, 'The rule of many is no good thing.'

To all this the continuity of Spartan history presented a great contrast, and created a profound impression upon contemporary Greece. There were also other causes which, while they affected the popular judgment, created

a similar admiration in more reflective minds. These causes were the legislation of Lycurgus and the social order of Sparta.

To conceive at all what these institutions mean, it may be well again to adopt an analogy from modern times. Canon Kingsley says (*Biog.* vol. ii. p. 294) that the only political object worth striving for is the reconstruction of society on a scientific basis ; that is, in making the lives of private men and women and the united action of the state in harmony, not with views of individual comfort, but with public utility and scientific knowledge. Now this, which Canon Kingsley ardently looks forward to as a goal, is what the Spartans actually performed.

The Spartan, from his birth to his death, did not live for himself or for his family, but for his country, for the public good. As a boy he ate the food and put on the clothing which the state ordained ; he learned as much learning as the state ordained, and no more ; he trained himself in the exercises and accepted the duties which the state ordained for him.

Such a life at first seems abhorrent to us ; to increase human knowledge, to alleviate human pain, these are the ideals which we put before ourselves : we see that men whose lives are deeply imbued by these desires are self-taught : they throw themselves into the work of their lives with a devotion which only the freedom of individual choice could give birth to and sustain ; their work and their thought contains the fresh stamp of originality.

The Spartan law-giver put a different ideal of life before his countrymen. They were not to look to the future of limitless possibilities, or to the turbulent present, but to the tranquil past of king-governed Greece. In

the simple virtues of bravery in the field, sagacity in council, simplicity in food and in dress, in the true self-confidence which arises from ability to obey as well as to command, the Spartan was to find happiness and content. He was not to spend his life in the pursuit of a solitary perfection, still less in the acquisition of wealth to be spent in the gratification of private pleasures; he was in boyhood and early manhood to obey, as he grew older to understand and to love, the principles of his country; in his ripe years they were to be engrained in his whole being.

It is easy to point out the defects of these institutions; to show how narrow the basis, how faulty the ideal, how imperfect the success, how certain the downfall. Xenophon himself has to allow that the Spartan of his own time, when removed from the criticism of the public opinion which he feared, quickly fell away from the principles which that public opinion enforced.

But we shall read history more rightly, if we view Spartan history from its nobler side. We shall then see a state where the whole community gave up the independence which is commonly held as the most valuable possession of life; where the subordination of private interests to public duties was the rule and not the exception; where a man had to deny himself, to give up his own wishes, almost his own character, before he could be a true citizen.

'Their glory is to be humble' (*τῷ ταπεινοῖ εἶναι μεγάθυνοι*). Perhaps in no other sentence of classical literature is humility spoken of as a virtue; perhaps also the Spartan, as he appeared before the world, was rarely distinguished by the humility of Brasidas or of Calli-

cratidas ; still while it is true, and should not be forgotten, that the training of Sparta did produce such men, it is a higher truth, that the humility in which Sparta gloried is the service of those 'who stand and wait.' It is the spring from which the devoted lives of individuals and the united action of nations have their source.

The student should not fail to read, in connexion with anything which concerns Sparta, the sixth chapter of *Grote's History of Greece*.

IV.

(i.) THE SPARTAN STATE.

The strength of Sparta does not depend upon numbers,

Ἄλλ' ἐγὼ ἐννοήσας ποτὲ ὡς ἡ Σπάρτη τῶν
ὀλιγανθρωποτάτων πόλεων οὔσα δυνατωτάτη τε
καὶ ὀνομαστοτάτη ἐν τῇ Ἑλλάδι ἐφάνη, ἐθαύμασα
ὅτ' ποτὲ τρόπῳ τοῦτ' ἐγένετο· ἐπεὶ μέντοι
κατενόησα τὰ ἐπιτηδεύματα τῶν Σπαρτιατῶν, 5
οὐκέτι ἐθαύμαζον. Λυκοῦργον μέντοι τὸν θέντα
αὐτοῖς τοὺς νόμους οἷς πειθόμενοι ἠὲ δαιμόνησαν,
τοῦτον καὶ θαυμάζω καὶ εἰς τὰ ἔσχατα μάλα σοφὸν
ἡγοῦμαι. ἐκεῖνος γὰρ οὐ μιμησάμενος τὰς ἄλλας
πόλεις, ἀλλὰ καὶ ἐναντία γνούς ταῖς πλείσταις, 10
προέχουσιν εὐδαιμονίᾳ τὴν πατρίδα ἀπέδειξεν.

but upon education, and the training of children.

Βούλομαι μέντοι καὶ τὴν παιδείαν ἐκατέρων
σαφηνίσαι. τῶν μὲν τοίνυν ἄλλων Ἑλλήνων οἱ
φάσκοντες κάλλιστα τοὺς υἱεῖς παιδεύειν, ἐπειδὴν
τάχιστα αὐτοῖς οἱ παῖδες τὰ λεγόμενα ξυγιῶσιν, 15

εὐθὺς μὲν ἐπ' αὐτοῖς παιδαγωγούς θεράποντας
 ἐφιστᾶσιν, εὐθὺς δὲ πέμπουσιν εἰς διδασκάλων
 μαθησομένους καὶ γράμματα καὶ μουσικὴν καὶ τὰ
 ἐν παλαίστρᾳ. πρὸς δὲ τούτοις τῶν παίδων πόδας
 20 μὲν ὑποδήμασιν ἀπαλύνουσι, σώματα δὲ ἱματίων
 μεταβολαῖς διαθρύπτουσι· σίτου γε μὴν αὐτοῖς
 γαστέρα μέτρον νομίζουσιν. ὁ δὲ Λυκοῦργος ἀντὶ
 μὲν τοῦ ἰδία ἕκαστον παιδαγωγούς δούλους ἐφι-
 στάναι ἄνδρα ἐπέστησε κρατεῖν αὐτῶν ἐξ ὧν περ αἱ
 25 μέγιστα ἀρχαὶ καθίστανται, ὃς δὴ καὶ παιδονόμος
 καλεῖται. τοῦτον δὲ κύριον ἐποίησε καὶ ἀθροίζειν
 τοὺς παῖδας, καὶ ἐπισκοποῦντα, εἴ τις ῥαδιουργοίῃ,
 ἰσχυρῶς κολάζειν. ἔδωκε δ' αὐτῷ καὶ τῶν ἡβόντων
 μαστιγοφόρους, ὅπως τιμωροῖεν ὅτε δέοι. ὥστε πολ-
 30 λὴν μὲν αἰδῶ, πολλὴν δὲ πειθῶ ἐκεῖ συμπαρεῖναι.
 ἀντὶ γε μὴν τοῦ ἀπαλύνειν τοὺς πόδας ὑποδήμασιν
 ἔταξεν ἀνυποδησίᾳ κρατύνειν, νομίζων, εἰ τοῦτ' ἀσκή-
 σειαν, πολὺ μὲν ῥᾶον ἢ ὀρθιάδε βαίνειν, ἀσφαλέ-
 στερον δὲ πρηνῇ καταβαίνειν, καὶ πηδῆσαι δὲ καὶ
 35 ἀναθορεῖν καὶ δραμεῖν θάττον ἀνυπόδητον, εἰ ἡσκη-
 κὼς εἴη τοὺς πόδας, ἢ ὑποδεδεμένον. καὶ ἀντὶ γε
 τοῦ ἱματίοις διαθρύπτεσθαι ἐνόμισεν ἐνὶ ἱματίῳ δι'
 ἔτους προσεθίζεσθαι, νομίζων οὕτω καὶ πρὸς ψύχῃ
 καὶ πρὸς θάλπῃ ἄμεινον ἢ παρασκευάσασθαι. ὅπως
 40 δὲ μὴδ' εἰ ὁ παιδονόμος ἀπέλθοι, ἔρημοί ποτε οἱ
 παῖδες εἶεν ἄρχοντος, ἐποίησε τὸν ἀεὶ παρόντα τῶν
 πολιτῶν κύριον εἶναι καὶ ἐπιτάττειν τοῖς παισὶν ὅ τι

ἂν ἀγαθὸν δοκῇ εἶναι, καὶ κολάζειν, εἴ τι ἄμαρ-
 τάνοιεν. τοῦτο δὲ ποιήσας διέπραξε καὶ αἰδημο-
 νεστέρους εἶναι τοὺς παῖδας· οὐδὲν γὰρ οὕτως 45
 αἰδοῦνται οὔτε παῖδες οὔτε ἄνδρες ὥς τοὺς ἄρχοντας.
 ὥς δὲ καὶ εἴ ποτε μηδεὶς τύχοι ἀνὴρ παρών, μηδ' ὥς
 ἔρημοι οἱ παῖδες ἄρχοντος εἶεν, ἔθηκε τῆς ἱλῆς
 ἐκάστης τὸν τορώτατον τῶν εἰρένων ἄρχειν· ὥστε
 οὐδέποτε ἐκεῖ οἱ παῖδες ἔρημοι ἄρχοντός εἰσιν. 50
 ἦν δέ τις παῖς ποτὲ πληγὰς λαβὼν ὑπ' ἄλλου
 κατείπη πρὸς τὸν πατέρα, αἰσχρὸν ἐστὶ μὴ οὐκ
 ἀλλὰς πληγὰς ἐμβάλλειν τῷ υἱεῖ. οὕτω πιστεύουσιν
 ἀλλήλους μηδὲν αἰσχρὸν προστάττειν τοῖς παισίν.

The training of boys.

Ὅταν γε μὴν ἐκ παίδων εἰς τὸ μεираκιουῖσθαι ἐκ- 55
 βαίνωσι, τηνικαῦτα οἱ μὲν ἄλλοι παύουσι μὲν ἀπὸ
 παιδαγωγῶν, παύουσι δὲ ἀπὸ διδασκάλων, ἄρχουσι
 δὲ οὐδένες ἔτι αὐτῶν, ἀλλ' αὐτονόμους ἀφιαῖσιν· ὁ
 δὲ Λυκοῦργος καὶ τούτων τάναντία ἔγνω. κατα-
 μαθὼν γὰρ τοῖς τηλικούτοις μέγιστον μὲν φρόνημα 60
 ἐμφυόμενον, μάλιστα δὲ ὕβριν ἐπιπολάζουσιν,
 ἰσχυροτάτας δὲ ἐπιθυμίας τῶν ἡδονῶν παρισταμένας,
 τηνικαῦτα πλείστους μὲν πόνους αὐτοῖς ἐπέβαλε,
 πλείστην δὲ ἀσχολίαν ἐμηχανήσατο. ἐπιθεὶς δὲ καὶ εἴ
 τις ταῦτα φύγοι, μηδενὸς ἔτι τῶν καλῶν τυγχάνειν, 65
 ἐποίησε μὴ μόνον τοὺς ἐκ δημοσίου ἀλλὰ καὶ τοὺς
 κηδομένους ἐκάστων ἐπιμελεῖσθαι ὥς μὴ ἀποδειλιά-

σαντες ἀδόκιμοι παντάπασιν ἐν τῇ πόλει γένοιτο.
 ταῦτα οὖν δὴ πάντα δηλοῖ ὅτι μηχανικωτέρους τῶν
 70 δεόντων βουλόμενος τοὺς παῖδας ποιεῖν καὶ πολεμι-
 κωτέρους οὕτως ἐπαίδευσεν.

The training of young men.

Περὶ γε μὴν τῶν ἡβώντων πολὺ μάλιστα ἐσπού-
 δασε, νομίζων τούτους, εἰ γένοιτο οἷους δεῖ, πλεῖ-
 στον ρέπειν ἐπὶ τὸ ἀγαθὸν τῇ πόλει. ὁρῶν οὖν, οἷς
 75 ἂν μάλιστα φιλονεικία ἐγγένηται, τούτων καὶ χοροὺς
 ἀξιακρατοτάτους γιγνομένους, καὶ γυμνικοὺς ἀγῶ-
 νας ἀξιοθεατοτάτους, ἐνόμιζεν, εἰ καὶ τοὺς ἡβῶντας
 συμβάλλοι εἰς ἔριν περὶ ἀρετῆς, οὕτως ἂν καὶ τού-
 τους ἐπὶ πλείστον ἀφικνεῖσθαι ἀνδραγαθίας. ὥς οὖν
 80 τούτους αὖ συνέβαλεν ἐξηγήσομαι. αἰροῦνται τοί-
 νυν αὐτῶν οἱ ἔφοροι ἐκ τῶν ἀκμαζόντων τρεῖς ἄν-
 δρας· οὗτοι δὲ ἵπαγρέται καλοῦνται. τούτων δ'
 ἕκαστος ἄνδρας ἑκατὸν καταλέγει, διασαφηνίζων ὅτου
 ἔνεκα τοὺς μὲν προτιμᾷ, τοὺς δὲ ἀποδοκιμάζει. οἱ
 85 οὖν μὴ τυγχάνοντες τῶν καλῶν πολεμουσί τοῖς τε
 ἀποστείλασιν αὐτοὺς καὶ τοῖς αἰρεθείσιν ἀνθ' αὐτῶν
 καὶ παραφυλάττουσιν ἀλλήλους, εἴαν τι παρὰ τὰ
 καλὰ νομιζόμενα ῥαδιουργῶσι.

Καὶ αὕτη δὴ γίγνεται ἡ θεοφιλεστάτη τε καὶ
 90 πολιτικωτάτη ἔρις, ἐν ᾗ ἀποδέδεικται μὲν ἃ δεῖ
 ποιεῖν τὸν ἀγαθόν, χωρὶς δ' ἐκάτεροι ἀσκοῦσιν

ὅπως αἰεὶ κράτιστοι ἔσονται, ἐὰν δέ τι δέη, καθ' ἓνα ἀρήξουσι τῇ πόλει παντὶ σθένει.

Regulation of food and drink.

Ἄ μὲν οὖν ἐκάστη ἡλικία ἐνομοθέτησεν ὁ Λυκοῦργος ἐπιτηδεύματα σχεδὸν εἴρηται· οἷαν δὲ καὶ 95 πᾶσι δίαιταν κατεσκεύασε νῦν πειράσομαι διηγείσθαι. Λυκοῦργος τοίνυν παραλαβὼν τοὺς Σπαρτιάτας ὥσπερ τοὺς ἄλλους Ἕλληνας οἴκοι σκηνοῦντας, γνοὺς ἐν τούτοις πλείστα ραδιουργεῖσθαι εἰς τὸ φανερόν ἐξήγαγε τὰ συσκήνια, οὕτως ἡγούμενος 100 ἦκιστ' ἂν παραβαίνεισθαι τὰ προσταττόμενα. καὶ σίτόν γε ἔταξεν αὐτοῖς ὥς μήτε ὑπερπληροῦσθαι μήτε ἐνδεεῖς γίγνεσθαι. οἱ δὲ πλούσιοι ἔστιν ὅτε καὶ ἄρτον ἀντιπαραβάλλουσιν· ὥστε οὔτε ἔρημός ποτε ἢ τράπεζα βρωτῶν γίγνεται, ἔστ' ἂν διασκη- 105 νῶσιν, οὔτε πολυδάπανος. καὶ μὴν τοῦ πότου ἀποπαύσας τὰς οὐκ ἀναγκαίας πόσεις, αἱ σφάλλουσι μὲν σώματα σφάλλουσι δὲ γνώμας, ἐφῆκεν ὁπότε διψῶν ἕκαστος πίνειν, οὕτω νομίζων ἀβλαβέστατόν τε καὶ ἡδιστον ποτόν γίγνεσθαι. οὕτω γε μὴν 110 συσκηνοῦντων πῶς ἂν τις ἢ ὑπὸ λιχνείας ἢ οἰνοφλυγίας ἢ αὐτὸν ἢ οἶκον διαφθείρειεν; καὶ γὰρ δὴ ἐν μὲν ταῖς ἄλλαις πόλεσιν ὥς τὸ πολὺ οἱ ἡλικες ἀλλήλοις σύνεισι, μεθ' ὧνπερ καὶ ἐλαχίστη αἰδὼς παραγίγνεται· ὁ δὲ Λυκοῦργος ἐν τῇ Σπάρτῃ 115

πάντας ὁμοῦ ἀνέμιζεν ὥστε παιδεύεσθαι τὰ πολλὰ
 τοὺς νεωτέρους ὑπὸ τῆς τῶν γεραιτέρων ἐμπειρίας.
 καὶ γὰρ δὴ ἐπιχώριόν ἐστιν ἐν τοῖς φιλιτίοις λέγεσθαι
 ὅτι ἂν καλῶς τις ἐν τῇ πόλει ποιήσῃ· ὥστ' ἐκεῖ
 120 ἥκιστα μὲν ὕβριν, ἥκιστα δὲ παροινίαν, ἥκιστα δὲ
 αἰσχρορργίαν καὶ αἰσχρολογίαν ἐγγίγνεσθαι.

Exercise and diet ensure good health.

Καταμαθὼν γε μὴν ὁ Λυκούργος καὶ ὅτι ἀπὸ
 τῶν σίτων οἱ μὲν διαπονούμενοι εὐχροοί τε καὶ εὐ-
 σαρκοὶ καὶ εὐρωστοί εἰσιν, οἱ δ' ἄπονοι πεφτυσημέ-
 125 νοι τε καὶ αἰσχροὶ καὶ ἀσθενεῖς ἀναφαίνονται, οὐδὲ
 τούτου ἡμέλησεν, ἀλλ' ἐννοῶν ὅτι καὶ ὅταν αὐτός
 τις τῇ ἑαυτοῦ γνώμῃ φιλοπονῇ, ἀρκοῦν τὸ σῶμα
 ἔχων ἀναφαίνεται, ἐπέταξε τὸν αἰὲ πρεσβύτατον ἐν
 τῷ γυμνασίῳ ἐκάστῳ ἐπιμελεῖσθαι ὥς μήποτε αὐτοῖ
 130 ἐλάττους τῶν σιτίων γίγνοιντο. καὶ ἐμοὶ μὲν οὐδ'
 ἐν τούτῳ σφαλῆναι δοκεῖ. οὐκ ἂν οὖν ῥαδίως γέ
 τις εὖροι Σπαρτιατῶν οὔτε ὑγιεινότερους οὔτε τοῖς
 σώμασι χρησιμωτέρους· ὁμοίως γὰρ ἀπὸ τε τῶν
 σκελῶν καὶ ἀπὸ χειρῶν καὶ ἀπὸ τραχήλου γυμ-
 135 νάζονται.

*The Spartans make nobility of character, the chief object of
 life, and not money-making.*

Ἐναντία γε μὴν καὶ τάδε τοῖς ἄλλοις Ἕλλησι
 κατέστησεν ὁ Λυκούργος ἐν τῇ Σπάρτῃ νόμιμα.

ἐν μὲν γὰρ δήπου ταῖς ἄλλαις πόλεσι πάντες χρηματίζονται ὅσον δύνανται· ὁ μὲν γὰρ γεωργεῖ, ὁ δὲ ναυκληρεῖ, ὁ δ' ἐμπορεύεται, οἱ δὲ καὶ ἀπὸ 140 τεχνῶν τρέφονται· ἐν δὲ τῇ Σπάρτῃ ὁ Λυκούργος τοῖς μὲν ἐλευθéroις τῶν ἀμφὶ χρηματισμὸν ἀπέειπε μηδενὸς ἄπτεσθαι, ὅσα δ' ἐλευθερίαν ταῖς πόλεσι παρασκευάζει, ταῦτα ἔταξε μόνα ἔργα αὐτῶν νομίζειν. καὶ γὰρ δὴ τί πλοῦτος ἐκεῖ γε σπουδαστέος ἔνθα 145 ἴσα μὲν φέρειν εἰς τὰ ἐπιτήδεια, ὁμοίως δὲ διαιτᾶσθαι τάξας, ἐποίησε μὴ ἡδυπαθείας ἕνεκα χρημάτων ὀρέγεσθαι; ἀλλὰ μὴν οὐδ' ἱματίων γε ἕνεκα χρηματιστέον· οὐ γὰρ ἐσθῆτος πολυτελεία ἀλλὰ σώματος εὐεξία κοσμοῦνται. πρῶτον μὲν γὰρ 150 νόμισμα τοιοῦτον κατεστήσατο ὃ δέκα μνῶν μόνον ἂν εἰς οἰκίαν εἰσελθὼν οὔτε δεσπότας οὔτε οἰκέτας λάθοι· καὶ γὰρ χώρας μεγάλης καὶ ἀμάξης ἀγωγῆς δέοιτ' ἂν. χρυσίον γε μὴν καὶ ἀργύριον ἂν τί που φανῇ, ὃ ἔχων ζημιοῦται. τί οὖν ἂν ἐκεῖ ὁ χρη- 155 ματισμὸς σπουδάζοιτο ἐνθὰ ἡ κτήσις πλείους λύπας ἢ ἡ χρῆσις εὐφροσύνας παρέχει;

Their dignity lies in obedience.

Ἀλλὰ γὰρ ὅτι μὲν ἐν Σπάρτῃ μάλιστα πείθονται ταῖς ἀρχαῖς τε καὶ τοῖς νόμοις ἴσμεν ἅπαντες. ἐγὼ μέντοι οὐδ' ἐγχειρῆσαι οἶμαι πρότερον τὸν 160 Λυκούργον ταύτην τὴν εὐταξίαν καθιστάναι πρὶν ὁμογνώμονας ἐποιήσατο τοὺς κρατίστους τῶν ἐν τῇ

πόλει. τεκμαίρομαι δὲ ταῦτα ὅτι ἐν μὲν ταῖς ἄλλαις πόλεσιν οἱ δυνατώτεροι οὐδὲ βούλονται δοκεῖν τὰς
 165 ἀρχὰς φοβεῖσθαι, ἀλλὰ νομίζουνσι τοῦτο ἀνελεύθερον εἶναι· ἐν δὲ τῇ Σπάρτῃ οἱ κράτιστοι καὶ ὑπέρχονται μάλιστα τὰς ἀρχὰς καὶ τῷ ταπεινοῖ εἶναι μεγαλύνονται, καὶ τῷ ὅταν καλῶνται τρέχοντες ἀλλὰ μὴ βαδίζοντες ὑπακούειν, νομίζοντες, ἦν αὐτοῖ κατάρχῳσι
 170 τοῦ σφόδρα πείθεσθαι, ἔψεσθαι καὶ τοὺς ἄλλους· ὅπερ καὶ γεγένηται.

Such men prefer a glorious death to a mean life.

Πολλῶν δὲ καὶ ἄλλων ὄντων μηχανημάτων καλῶν τῷ Λυκούργῳ εἰς τὸ πείθεσθαι τοῖς νόμοις ἐθέλειν τοὺς πολίτας, ἐν τοῖς καλλίστοις καὶ τοῦτό μοι
 175 δοκεῖ εἶναι ὅτι οὐ πρότερον ἀπέδωκε τῷ πλήθει τοὺς νόμους πρὶν ἐλθὼν σὺν τοῖς κρατίστοις εἰς Δελφοὺς ἐπήρετο τὸν θεὸν εἰ λῶν καὶ ἄμεινον εἶη τῇ Σπάρτῃ πειθομένη οἷς αὐτὸς ἔθηκε νόμοις. ἐπεὶ δὲ ἀνείλε τῷ παντὶ ἄμεινον εἶναι, τότε ἀπέδωκεν, οὐ μόνον
 180 ἄνομον ἀλλὰ καὶ ἀνόσιον θεῖς τὸ πυθοχρήστοις νόμοις μὴ πείθεσθαι.

Ἄξιον δὲ τοῦ Λυκούργου καὶ τόδε ἀγασθῆναι, τὸ κατεργάσασθαι ἐν τῇ πόλει αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου· καὶ γὰρ
 185 δὴ ἐπισκοπῶν τις ἂν εὔροι μείους ἀποθνήσκοντας τούτων τῶν ἐκ τοῦ φοβεροῦ ἀποχωρεῖν αἰρουμένων. ὥστε τὰληθὲς εἰπεῖν, καὶ ἔπεται τῇ ἀρετῇ σώζεσθαι

εἰς τὸν πλείω χρόνον μᾶλλον ἢ τῇ κακίᾳ· καὶ γὰρ ῥάων καὶ ἡδίων καὶ εὐπορωτέρα καὶ ἰσχυροτέρα. δῆλον δὲ ὅτι καὶ εὐκλεία μάλιστα ἔπεται τῇ ἀρετῇ· 190 καὶ γὰρ συμμαχεῖν πως πάντες τοῖς ἀγαθοῖς βούλονται.

The penalties of the craven.

Ἐκεῖνος τοίνυν σαφῶς παρεσκεύασε τοῖς μὲν ἀγαθοῖς εὐδαιμονίαν, τοῖς δὲ κακοῖς κακοδαιμονίαν. ἐν μὲν γὰρ ταῖς ἄλλαις πόλεσιν, ὁπότεν τις κακὸς 195 γένηται, ἐπὶ κλησιν μόνον ἔχει κακὸς εἶναι, ἀγοράζει δὲ ἐν τῷ αὐτῷ ὁ κακὸς τὰ γαθῶ καὶ κάθηται καὶ γυμνάζεται, εἰς βούληται· ἐν δὲ τῇ Λακεδαιμονίᾳ πᾶς μὲν ἂν τις αἰσχυνθείη τὸν κακὸν σύσκηνον παραλαβεῖν, πᾶς δ' ἂν ἐν παλαίσματι συγγυμναστήν. 200 πολλάκις δ' ὁ τοιοῦτος καὶ διαιρουμένων τοὺς ἀντισφαιριούντας ἀχώριστος περιγίγνεται, καὶ ἐν χοροῖς δ' εἰς τὰς ἐπονειδίστους χώρας ἀπελαύνεται, καὶ μὴν ἐν ὁδοῖς παραχωρητέον αὐτῷ καὶ ἐν θάκοις καὶ τοῖς νεωτέροις ὑπαναστατέον, καὶ τὰς μὲν προσηκούσας 205 κόρας οἴκοι θρεπτέον, καὶ ταύταις τῆς ἀνανδρίας αἰτίαν ὑφεκτέον, γυναικὸς δὲ κενὴν ἐστίαν περιοπτέον, καὶ ἅμα τούτου ζημίαν ἀποτιστέον, λιπαρὸν δὲ οὐ πλανητέον, οὐδὲ μιμητέον τοὺς ἀνεγκλήτους, ἢ πληγὰς ὑπὸ τῶν ἀμεινόνων ληπτέον. ἐγὼ μὲν δὴ 210 τοιαύτης τοῖς κακοῖς ἀτιμίας ἐπικειμένης οὐδὲν θαυμάζω τὸ προαιρεῖσθαι ἐκεῖ θάνατον ἀντὶ τοῦ οὕτως ἀτίμου τε καὶ ἐπονειδίστου βίου.

*The highest distinctions are wisely conferred on
old men.*

Καλῶς δέ μοι δοκεῖ ὁ Λυκοῦργος νομοθετῆσαι καὶ
 215 ἢ μέχρι γήρως ἀσκοῖτ' ἂν ἀρετῇ. ἐπὶ γὰρ τῷ τέρματι
 τοῦ βίου τὴν κρίσιν τῆς γεροντίας προσθεῖς ἐποίησε
 μὴδὲ ἐν τῷ γήρᾳ ἀμελεῖσθαι τὴν καλοκἀγαθίαν. ἀξιά-
 γαστον δ' αὐτοῦ καὶ τὸ ἐπικουρῆσαι τῷ τῶν ἀγαθῶν
 γήρᾳ. θεῖς γὰρ τοὺς γέροντας κυρίους τοῦ περὶ τῆς
 220 ψυχῆς ἀγῶνος διέπραξεν ἐντιμότερον εἶναι τὸ γήρας
 τῆς τῶν ἀκμαζόντων ῥώμης. εἰκότως δέ τοι καὶ σπου-
 δάζεται οὗτος ὁ ἀγὼν μάλιστα. καλοὶ μὲν γὰρ καὶ οἱ
 γυμνικοί· ἀλλ' οὗτοι μὲν σωμάτων εἰσίν· ὁ δὲ περὶ
 τῆς γεροντίας ἀγὼν ψυχῶν ἀγαθῶν κρίσιν παρέχει.
 225 ὅσῳ οὖν κρείττων ψυχὴ σώματος, τοσούτῳ καὶ οἱ
 ἀγῶνες οἱ τῶν ψυχῶν ἢ οἱ τῶν σωμάτων ἀξιο-
 σπουδαστότεροι.

*Lycurgus thus inspired all with public spirit and
manly virtue.*

Τόδε γε μὴν τοῦ Λυκούργου πῶς οὐ μεγάλως
 ἄξιον ἀγασθῆναι; ὅς ἐπειδὴ κατέμαθεν ὅτι οἱ βου-
 230 λόμενοι ἐπιμελεῖσθαι τῆς ἀρετῆς οὐχ ἱκανοὶ εἰσι τὰς
 πατρίδας αὔξειν, ἐκείνος ἐν τῇ Σπάρτῃ ἠνάγκασε
 δημοσίᾳ πάντας πάσας ἀσκεῖν τὰς ἀρετάς. ὥσπερ οὖν
 ἰδιῶται ἰδιωτῶν διαφέρουσιν ἀρετῇ οἱ ἀσκούντες τῶν
 ἀμελούντων, οὕτω καὶ ἡ Σπάρτη εἰκότως πασῶν τῶν
 235 πόλεων ἀρετῇ διαφέρει, μόνῃ δημοσίᾳ ἐπιτηδεύουσα

τὴν καλοκάγαθίαν. οὐ γὰρ κακείνο καλόν, τὸ τῶν ἄλλων πόλεων κολαζουσῶν, ἣν τίς τι ἕτερος ἕτερον ἀδικῇ, ἐκείνον ζημίας μὴ ἐλάττους ἐπιθεῖναι, εἴ τις φανερός εἴη ἀμελῶν τοῦ ὡς βέλτιστος εἶναι; ἐνόμιζε γάρ, ὡς ἔοικεν, ὑπὸ μὲν τῶν ἀνδραποδιζομένων τινὰς 240 ἢ ἀποστερούντων τι ἢ κλεπτόντων τοὺς βλαπτομένους μόνον ἀδικεῖσθαι, ὑπὸ δὲ τῶν κακῶν καὶ ἀνάνδρων ὅλας τὰς πόλεις προδίδοσθαι. ὥστε εἰκότως ἔμοιγε δοκεῖ τούτοις μεγίστας ζημίας ἐπιθεῖναι. ἐπέθηκε γὰρ ἀνάγκην ἀσκεῖν ἅπασαν πολιτικὴν 245 ἀρετήν. ἀλλὰ μὴν, τὸ πάντων θαυμαστότατον, ἐπαινοῦσι μὲν πάντες τὰ τοιαῦτα ἐπιτηδεύματα, μιμεῖσθαι δὲ αὐτὰ οὐδεμία πόλις ἐθέλει.

His attention to details of warfare.

Καὶ ταῦτα μὲν δὴ κοινὰ ἀγαθὰ καὶ ἐν εἰρήνῃ καὶ ἐν πολέμῳ· εἰ δέ τις βούλεται καταμαθεῖν ὃ τι καὶ 250 εἰς τὰς στρατείας βέλτιον τῶν ἄλλων ἐμηχανήσατο, ἔξεστι καὶ τούτων ἀκούειν. πρῶτον μὲν τοίνυν οἱ ἔφοροι προκηρύττουσι τὰ ἔτη εἰς ἃ δεῖ στρατεῦεσθαι καὶ ἱππεῦσι καὶ ὀπλίταις, ἔπειτα δὲ καὶ τοῖς χειροτέχναις· ὥστε ὅσοισπερ ἐπὶ πόλεως χρῶνται 255 ἄνθρωποι, πάντων τούτων καὶ ἐπὶ στρατιᾷς οἱ Λακεδαιμόνιοι εὐποροῦσι· καὶ ὅσα δὲ ὀργάνων ἢ στρατιὰ κοινῇ δεηθείη ἄν, ἀπάντων τὰ μὲν ἀμάξῃ προστέτακται παρέχειν, τὰ δὲ ὑποζυγίῳ· οὕτω γὰρ ἥκιστ' ἂν τὸ ἐκλείπον διαλάβοι. ὥστε τῶν δεομένων 260

γίγνεσθαι οὐδὲν ἀπορεῖται· οὐδὲν γὰρ ἀπρόσκεπτόν ἐστιν· εἰς γε μὴν τὸν ἐν τοῖς ὅπλοις ἀγῶνα τοιάδ' ἐμηχανήσατο, σπολὴν μὲν ἔχειν φοινικίδα καὶ χαλκὴν ἀσπίδα, ταύτην νομίζων ἥκιστα μὲν γυναικεῖα κοι-
 265 νωνεῖν, πολεμικωτάτην δ' εἶναι· καὶ γὰρ τάχιστα λαμπρύνεται καὶ σχολαιότατα ῥυπαίνεται. ἐφῆκε δὲ καὶ κομᾶν τοῖς ὑπὲρ τὴν ἡβητικὴν ἡλικίαν, νομίζων οὕτω καὶ μείζους αὖ καὶ ἐλευθεριωτέρους καὶ γοργοτέρους φαίνεσθαι.

The king's duty in war.

270 Διηγῆσομαι δὲ καὶ ἣν ἐπὶ στρατιᾶς ὁ Λυκούργος βασιλεῖ δύναμιν καὶ τιμὴν παρεσκεύασε. πρῶτον μὲν γὰρ ἐπὶ φρουρᾷς τρέφει ἡ πόλις βασιλέα καὶ τοὺς σὺν αὐτῷ· συσκηνοῦσι δὲ αὐτῷ οἱ πολέμαρχοι, ὅπως αἰεὶ συνόντες μᾶλλον καὶ κοινοβουλῶσιν, ἣν τι δέωνται.
 275 συσκηνοῦσι δὲ καὶ ἄλλοι τρεῖς ἄνδρες τῶν ὁμοίων· οὗτοι τούτοις ἐπιμελοῦνται πάντων τῶν ἐπιτηδείων, ὥς μηδεμία ἀσχολία ἢ αὐτοῖς τῶν πολεμικῶν ἐπιμελεῖσθαι. ἐπαναλήψομαι δὲ ὥς ἐξορμάται σὺν στρατιᾷ ὁ βασιλεὺς. θύει μὲν γὰρ πρῶτον οἶκοι ὧν Διὶ ἀγῆ-
 280 τορί καὶ οἱ σὺν αὐτῷ· ἣν δὲ ἐνταῦθα καλλιερῆση, λαβὼν ὁ πυρφόρος πῦρ ἀπὸ τοῦ βωμοῦ προηγείται ἐπὶ τὰ ὅρια τῆς χώρας· ὁ δὲ βασιλεὺς ἐκεῖ αὖ θύεται Διὶ καὶ Ἀθηνᾷ. ὅταν δὲ ἀμφοῖν τούτοις τοῖν θεοῖν καλλιερηθῇ, τότε διαβαίνει τὰ ὅρια τῆς
 285 χώρας· καὶ τὸ πῦρ μὲν ἀπὸ τούτων τῶν ἱερῶν

προηγείται οὔποτε ἀποσβεννύμενον, σφάγια δὲ παντοῖα ἔπεται. ἀεὶ δὲ ὅταν θύηται ἄρχεται μὲν τούτου τοῦ ἔργου ἔτι κνεφαῖος, προλαμβάνειν βουλόμενος τὴν τοῦ θεοῦ εὐνοίαν. πάρεισι δὲ περὶ τὴν θυσίαν πολέμαρχοι, λοχαγοί, πεντηκοντῆρες, 290 ξένων στρατίαρχοι, στρατοῦ σκευοφορικοῦ ἄρχοντες, καὶ τῶν ἀπὸ τῶν πόλεων δὲ στρατηγῶν ὁ βουλόμενος· πάρεισι δὲ καὶ τῶν ἐφόρων δύο, οἱ πολυπραγμονοῦσι μὲν οὐδέν, ἣν μὴ ὁ βασιλεὺς προσκαλῇ· ὁρῶντες δὲ ὅ τι ποιεῖ ἕκαστος πάντας σωφρονίζουσιν, 295 ὡς τὸ εἰκός. ὅταν δὲ τελεσθῇ τὰ ἱερά, ὁ βασιλεὺς προσκαλέσας πάντας παραγγέλλει τὰ ποιητέα. ὥστε ὁρῶν ταῦτα ἡγήσαιο ἂν τοὺς μὲν ἄλλους αὐτοσχεδιαστὰς εἶναι τῶν στρατιωτικῶν, Λακεδαιμονίους δὲ μόνους τῷ ὄντι τεχνίτας τῶν πολεμικῶν. 300 ὅταν γε μὴν καιρὸς δοκῇ εἶναι στρατοπεδεύεσθαι, τούτου μὲν αὐτουργὸς βασιλεὺς, καὶ τοῦ δεῖξαι γε ὅπου δεῖ· τὸ μέντοι πρεσβείας ἀποπέμπεσθαι καὶ φιλίας καὶ πολεμίας, τοῦτ' αὖ βασιλέως. καὶ ἄρχονται μὲν πάντες ἀπὸ βασιλέως, ὅταν βούλωνται 305 πρᾶξαι τι. ἦν δ' οὖν δίκης δεόμενός τις ἔλθῃ, πρὸς ἑλλανοδίκας τοῦτον ὁ βασιλεὺς ἀποπέμπει, ἦν δὲ χρημάτων, πρὸς ταμίας, ἦν δὲ ληίδα ἄγων, πρὸς λαφυροπώλας. οὕτω δὲ πραττομένων βασιλεῖ οὐδὲν ἄλλο ἔργον καταλείπεται ἐπὶ φρουρᾷ ἢ ἱερεῖ 310 μὲν τὰ πρὸς τοὺς θεοὺς εἶναι, στρατηγῷ δὲ τὰ πρὸς τοὺς ἀνθρώπους.

*The Spartans of history fall away from the ideal
of Lycurgus.*

Εἰ δὲ τίς με ἔροιτο εἰ καὶ νῦν ἔτι μοι δοκοῦσιν οἱ
Λυκούργου νόμοι ἀκίνητοι διαμένειν, τοῦτο μὰ Δί'
315 οὐκ ἂν ἔτι θρασέως εἴποιμι. οἶδα γὰρ πρότερον μὲν
Λακεδαιμονίους αἰρουμένους οἴκοι τὰ μέτρια ἔχοντας
ἀλλήλοισι συνεῖναι μᾶλλον ἢ ἀρμόζοντας ἐν ταῖς πόλεσι
καὶ κολακευομένους διαφθείρεσθαι. καὶ πρόσθεν μὲν
οἶδα αὐτοὺς φοβουμένους χρυσίον ἔχοντας φαίνεσθαι,
320 νῦν δ' ἔστιν οὗς καὶ καλλωπιζομένους ἐπὶ τῷ κεκτη-
σθαι. ἐπίσταμαι δὲ καὶ πρόσθεν τούτου ἔνεκα ξεινη-
λασίας γιγνομένης καὶ ἀποδημεῖν οὐκ ἐξόν, ὅπως μὴ
ῥαδιουργίας οἱ πολῖται ἀπὸ τῶν ξένων ἐμπίπλαιντο·
νῦν δ' ἐπίσταμαι τοὺς δοκοῦντας πρώτους εἶναι
325 ἐσπουδακότας ὥς μηδέποτε παύωνται ἀρμόζοντες ἐπὶ
ξένης. καὶ ἦν μὲν ὅτε ἐπεμελοῦντο ὅπως ἄξιοι εἶεν
ἡγεῖσθαι· νῦν δὲ πολὺ μᾶλλον πραγματεύονται ὅπως
ἄρξουσιν ἢ ὅπως ἄξιοι τούτου ἔσονται. τοιγαροῦν
οἱ Ἕλληνες πρότερον μὲν ἰόντες εἰς Λακεδαίμονα
330 ἐδέοντο αὐτῶν ἡγεῖσθαι ἐπὶ τοὺς δοκοῦντας ἀδικεῖν·
νῦν δὲ πολλοὶ παρακαλοῦσιν ἀλλήλους ἐπὶ τὸ
διακωλύειν ἄρξαι πάλιν αὐτούς. οὐδὲν μέντοι δεῖ
θαυμάζειν τούτων τῶν ἐπιψόγων αὐτοῖς γιγνομένων,
ἐπειδὴ φανεροί εἰσιν οὔτε τῷ θεῷ πειθόμενοι οὔτε
335 τοῖς Λυκούργου νόμοις.

SECTION IV.

(ii.) THE SPARTAN KING.

HISTORICAL INTRODUCTION.

AGESILAUS was born in 440 B.C.; he was the son of Archidamus, the old and respected king of Sparta, who led the army which invaded Attica during the first years of the Peloponnesian war (431 B.C.). The mother of Agesilaus, Eupolia, was so diminutive in size, that Archidamus had been fined by the ephors for marrying her. Agesilaus, resembling his mother, was of small stature; he was also lame. His elder brother Agis was alive, and had a son, Leotychides, so that it is probable that the first part of the future king's life was passed in comparative obscurity and under a slight shadow of contempt.

In B.C. 398 Agis died, Leotychides was pronounced illegitimate, and Agesilaus was raised to the throne. Though Sparta was then in the height of her power, the position of the new king was not enviable. Personal defects, difficulties to all whose duty is to command, were specially so at Sparta, where bodily excellence was held in great honour. His title was doubted, as many Spartans believed his nephew to be the true heir. There was a religious difficulty, as an oracle had

bid Sparta beware of a lame king. Above all, Lysander, by his ability, by his unscrupulous activity, by his money, by his success by land, by sea and in council, had made himself arbiter of the public policy and public opinion of Sparta. In spite of these obstacles many years had not elapsed before Agesilaus gained for himself both at home and abroad an influence which no other Spartan king ever possessed. In Plutarch's words, he was 'as good as thought commander and king over all Greece.' This pre-eminent position he maintained till his death.

The earlier years of his reign (B.C. 398-394) were spent in Asia Minor, where he was organising war against Persia. In these campaigns he showed his ability as a general, not only by his personal valour and disposition of troops in the field, but by facing the harder tasks of energy and foresight. By providing arms, horses, practising-grounds, commissariat, and by himself sharing all the labours of his men, he created, in a cowed and unwarlike community, a brave spirit; a spirit of confidence in themselves and of devotion to their commander.

After he had defeated the Persian satraps, Tissaphernes and Pharnabazus, and was preparing to march into Central Asia, he was recalled home. The yoke of Spartan supremacy had been found intolerable, and the states of Greece, rallying round Thebes and Athens, had united to throw it off. Bitter as the disappointment was, Agesilaus at once obeyed, expecting doubtless yet to return to complete his schemes of conquest. On his march homewards he heard of the battle of Corinth where Sparta had won a bloody victory; instead of rejoicing he lamented that enough Greeks had fallen to have

conquered all the barbarians. Rapidly continuing his march, he met the allied forces at Coroneia in Boeotia, where he gained a bloody but indecisive battle. In this battle Xenophon fought under the Lacedaemonian standard against his country.

It is not necessary to follow the details of war and peace between the fight at Coroneia in 394 and the battle of Leuctra in 371, which closed the supremacy of Sparta. After this disaster, from the year 370 to his death in 361, we find the aged king exercising an unwearied activity in gathering and binding together the remnants of his country's broken power, and preventing the loss from being irretrievable. He maintained Sparta against the attacks of four armies, and the revolt of many Helots and Perioeci. Finally, in 362 he led his countrymen into Arcadia, and commanded at the battle of Mantinea. The death of Epaminondas ended the aggressive vigour of Theban policy, and the presence of Agesilaus was not necessary at home. He crossed over as ambassador into Egypt, and there died after a life of eighty, and a reign of thirty-eight years. His body was embalmed, brought home to Sparta, and buried with more than the solemn obsequies of a Spartan king.

It may be asked whether the character which Xenophon gives of Agesilaus, his friend and commander, is not painted in too bright colours. The proper answer to this question is that Xenophon had no eyes to see the weaker side of Agesilaus's character. He was the defender of a bad cause; he had to work through bad agents, and was not always scrupulous as to the means by which he gained his ends. These faults were perhaps unavoidable by any Greek commander in the fourth

century before Christ; they are found in the acts of Agesilaus. But the virtues which Xenophon records are as real, and are not exaggerated. In private, he was cheerful with his friends and playful with his children: he rode on a stick, we are told, in his nursery. In public, his presence of mind and composure never failed; he was, as an old chronicler records of Lord James Douglas, 'ne overglad for no winning, ne oversad for no tining' (losing); and, more remarkable than even his presence of mind or evenness of temper, he threw into the service of his country a spirit of unwearied devotion; to conquer her enemies, to watch over her interests, to maintain her institutions and to execute her will, these were the duties which he set before himself and performed.

IV.

(ii.) THE SPARTAN KING.

Agesilaus sails to Asia to attack the Persians.

“Οσα γε μὴν Ἀγησίλαος ἐν τῇ βασιλείᾳ διε-
πράξατο νῦν ἤδη διηγῆσομαι· ἀπὸ γὰρ τῶν ἔργων
καὶ τοὺς τρόπους αὐτοῦ κάλλιστα νομίζω καταδήλους
ἔσεσθαι. ἐν τοίνυν τῇ Ἀσίᾳ ἦδε πρώτη πρᾶξις
ἐγένετο. Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ 5
σπείσαιοτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλέα
ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους
τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας, Ἀγησίλαος δὲ
ἀντῷμοσε σπονδὰς ἄζειν ἀδόλως, ὀρισάμενος τῆς
πράξεως τρεῖς μῆνας. ὁ μὲν δὴ Τισσαφέρνης ἀ 10
ὤμοσεν εὐθύς ἐψεύσατο· ἀντὶ γὰρ τοῦ εἰρήνην πρᾶτ-
τειν στράτευμα πολὺ παρὰ βασιλέως πρὸς ᾧ πρό-
σθεν εἶχε μετεπέμπετο. Ἀγησίλαος δὲ καίπερ
αἰσθόμενος ταῦτα ὁμως ἐνέμεινε ταῖς σπονδαῖς. ἐμοὶ
οὖν τοῦτο πρῶτον καλὸν δοκεῖ διαπράξασθαι ὅτι 15
Τισσαφέρνην μὲν ἐμφανίσας ἐπίορκον ἄπιστον πᾶ-
σιν ἐποίησεν, ἑαυτὸν δ’ ἀντεπιδείξας πρῶτον μὲν

ὄρκους ἐμπεδοῦντα, ἔπειτα συνθήκας μὴ ψευδόμενον,
 πάντας ἐποίησε καὶ Ἑλλήνας καὶ βαρβάρους θαρ-
 20 ροῦντας συντίθεσθαι ἑαυτῷ, εἴ τι βούλοιτο. ἐπεὶ
 δὲ μέγα φρονήσας ὁ Τισσαφέρνης ἐπὶ τῷ κατα-
 βάντι στρατεύματι προεῖπεν Ἀγησιλάῳ πόλεμον,
 εἰ μὴ ἀπίοι ἐκ τῆς Ἀσίας, οἱ μὲν ἄλλοι σύμμαχοι
 καὶ Λακεδαιμονίων οἱ παρόντες μάλα ἀχθεσθέντες
 25 φανεροὶ ἐγένοντο, νομίζοντες μείονα τὴν παροῦσαν
 δύναμιν Ἀγησιλάῳ τῆς βασιλέως παρασκευῆς εἶναι.
 Ἀγησίλαος δὲ μάλα φαιδρῷ τῷ προσώπῳ ἀπαγ-
 γεῖλαι τῷ Τισσαφέρνει τοὺς πρέσβεις ἐκέλευσεν
 ὥς πολλὴν χάριν αὐτῷ ἔχει ὅτι ἐπιорκήσας αὐτὸς
 30 μὲν πολεμίους τοὺς θεοὺς ἐκτήσατο, τοῖς δ' Ἑλλήσι
 συμμάχους ἐποίησεν. ἐκ δὲ τούτου εὐθύς τοῖς μὲν
 στρατιώταις παρήγγειλε συσκευάζεσθαι ὥς εἰς στρα-
 τείαν.

He is merciful to the young, the aged, and the conquered.

Γινώσκων δ' ὅτι ἡ μὲν πορθουμένη καὶ ἐρημου-
 35 μένη χώρα οὐκ ἂν δύναιτο πολλὸν χρόνον στράτευμα
 φέρειν, ἡ δ' οἰκουμένη μὲν σπειρομένη δὲ ἀέναον ἂν
 τὴν τροφὴν παρέχοι, ἐπεμελεῖτο οὐ μόνον τοῦ βία
 χειροῦσθαι τοὺς ἐναντίους, ἀλλὰ καὶ τοῦ πραότητι
 προσάγεσθαι. καὶ πολλάκις μὲν προηγόρευε τοῖς
 40 στρατιώταις τοὺς ἀλίσκομένους μὴ ὥς ἀδίκους τιμω-
 ρεῖσθαι, ἀλλ' ὥς ἀνθρώπους ὄντας φυλάττειν, πολ-
 λάκις δὲ ὁπότε μεταστρατοπεδεύοιτο, εἰ αἰσθοίτο

καταλελειμμένα παιδάρια παρὰ ἐμπόρων, ἃ πολλοὶ ἐπώλουν διὰ τὸ νομίζειν μὴ δύνασθαι ἂν φέρειν αὐτὰ καὶ τρέφειν, ἐπεμελείτο καὶ τούτων ὅπως συγ- 45 κομίζονται ποι. τοῖς δ' αὖ διὰ γῆρας καταλειπομένοις αἰχμαλώτοις προσέταττεν ἐπιμελείσθαι αὐτῶν, ὥς μήτε ὑπὸ κυνῶν μήθ' ὑπὸ λύκων διαφθείροιντο. ὥστε οὐ μόνον οἱ πυνθανόμενοι ταῦτα, ἀλλὰ καὶ αὐτοὶ οἱ ἀλίσκόμενοι εὐμενεῖς αὐτῷ ἐγίγ- 50 νοντο. ὁπόσας δὲ πόλεις προσαγάγοιτο, ἀφαιρῶν αὐτῶν ὅσα δοῦλοι δεσπότηις ὑπηρετοῦσι προσέταττεν ὅσα ἐλεύθεροι ἄρχουσι πείθονται· καὶ τῶν κατὰ κράτος ἀναλώτων τειχῶν τῇ φιланθρωπία ὑπὸ χεῖρα ἐποιεῖτο.

55

He trains his army.

Ἐπειδὴ δὲ ἔαρ ὑπέφαινε, συνήγαγε πᾶν τὸ στράτευμα εἰς Ἔφεσον. ἀσκῆσαι δὲ αὐτὸ βουλόμενος ἄθλα προὔθηκε καὶ ταῖς ἵππικαῖς τάξεσιν, ἥτις κράτιστα ἱππεύοι, καὶ ταῖς ὀπλιτικαῖς, ἥτις ἄριστα σωμαίων ἔχοι· καὶ πελτασταῖς δὲ καὶ τοξόταις 60 ἄθλα προὔθικεν, οἵτινες κράτιστοι τὰ προσήκοντα ἔργα φαίνοντο. ἐκ τούτου δὲ παρὴν ὁρᾶν τὰ μὲν γυμνάσια μεστὰ τῶν ἀνδρῶν γυμναζομένων, τὸν δὲ ἱππόδρομον ἱππέων ἱππαζομένων, τοὺς δὲ ἀκοντιστὰς καὶ τοὺς τοξότας ἐπὶ στόχον ἰέντας· ἀξίαν δὲ καὶ 65 ὅλην τὴν πόλιν ἐν ἧ ἦν θέας ἐποίησεν. ἥ τε γὰρ ἀγορὰ μεστή ἦν παντοδαπῶν καὶ ὅπλων καὶ ἵππων

ὀνίων, οἳ τε χαλκοτύποι καὶ οἱ τέκτονες καὶ οἱ
 σιδηρεῖς καὶ σκυτεῖς καὶ γραφεῖς πάντες πολεμικὰ
 70 ὅπλα κατεσκευάζον. ὥστε τὴν πόλιν ὄντως ἡγήσω
 ἂν πολέμου ἐργαστήριον εἶναι. ἐπερρώσθη δ' ἂν
 τις κάκεῖνο ἰδὼν, Ἀγησίλαον μὲν πρῶτον, ἔπειτα
 δὲ καὶ τοὺς ἄλλους στρατιώτας ἐστεφανωμένους τε
 ὅπου ἀπὸ τῶν γυμνασίων ἴοιεν, καὶ ἀνατιθέντας τοὺς
 75 στεφάνους τῇ Ἀρτέμιδι. ὅπου γὰρ ἄνδρες θεοὺς
 μὲν σέβοιεν, πολεμικὰ δὲ ἀσκοῖεν, πειθαρχίαν δὲ
 μελετῶεν, πῶς οὐκ εἰκὸς ἐνταῦθα πάντα μεστὰ
 ἐλπίδων ἀγαθῶν εἶναι;

*He is victorious in the field, and inspires friend and foe
 with confidence.*

*Ἐνθα δὴ ὁ Ἀγησίλαος γινώσκων ὅτι τοῖς μὲν
 80 πολεμίοις οὕτω παρείη τὸ πεζόν, αὐτῷ δὲ οὐδὲν
 ἀπείη τῶν παρεσκευασμένων, καιρὸν ἡγήσατο μάχην
 συνάψαι, εἰ δύναίτο. σφαγιασάμενος οὖν τὴν μὲν
 φάλαγγα εὐθὺς ἤγεν ἐπὶ τοὺς ἀντιτεταγμένους ἰπ-
 πέας, ἐκ δὲ τῶν ὀπλιτῶν ἐκέλευσε τὰ δέκα ἀφ' ἥβης
 85 θεῖν ὁμόσε αὐτοῖς, τοῖς δὲ πελτασταῖς εἶπε δρόμῳ
 ὑψηγεῖσθαι· παρήγγειλε δὲ καὶ τοῖς ἰππεῦσιν ἐμ-
 βάλλειν, ὥς αὐτοῦ τε καὶ παντὸς τοῦ στρατεύματος
 ἐπομένου. τοὺς μὲν δὴ ἰππέας ἐδέξαντο οἱ ἀγαθοὶ
 τῶν Περσῶν· ἐπειδὴ δὲ ἅμα πάντα τὰ δεινὰ παρῆν
 90 ἐπ' αὐτούς, ἐνέκλιναν, καὶ οἱ μὲν αὐτῶν εὐθὺς ἐν τῷ
 ποταμῷ ἔπεσον, οἱ δὲ ἄλλοι ἔφευγον. οἱ δὲ Ἑλ-

ληνες ἐπόμενοι αἰροῦσι καὶ τὸ στρατόπεδον αὐτῶν.
 ὁ μέντοι Περσῶν βασιλεὺς νομίσας Τισσαφέρνην
 αἷτιον εἶναι τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ Τιθραύ-
 στην καταπέμψας ἀπέτεμεν αὐτοῦ τὴν κεφαλὴν. 95
 μετὰ δὲ τοῦτο τὰ μὲν τῶν βαρβάρων ἔτι ἀθυμότερα
 ἐγένετο, τὰ δὲ Ἀγησιλάου πολὺ ἐρρωμενέστερα.
 ἀπὸ πάντων γὰρ τῶν ἐθνῶν ἐπρεσβεύοντο περὶ
 φιλίας, πολλοὶ δὲ καὶ ἀφίσταντο πρὸς αὐτόν, ὀρε-
 γόμενοι τῆς ἐλευθερίας, ὥστε οὐκέτι Ἑλλήνων μόνον 100
 ἀλλὰ καὶ βαρβάρων πολλῶν ἡγεμῶν ἦν ὁ Ἀγη-
 σίλαος.

But gives up, at the call of his country, his own hopes.

Ἀξιόν γε μὴν καὶ ἐντεῦθεν ὑπερβαλλόντως ἄγα-
 σθαι αὐτοῦ, ὅστις ἄρχων μὲν παμπόλλων ἐν τῇ
 ἡπείρῃ πόλεων, ἄρχων δὲ καὶ νήσων, ἐπεὶ καὶ τὸ 105
 ναυτικὸν προσῆψεν αὐτῷ ἡ πόλις, αὐξανόμενος καὶ
 εὐκλείᾳ καὶ δυνάμει, παρὸν δ' αὐτῷ πολλοῖς καὶ
 ἀγαθοῖς χρῆσθαι ὃ τι ἐβούλετο, πρὸς δὲ τούτοις
 τὸ μέγιστον, ἐπινοῶν καὶ ἐλπίζων καταλύσειν τὴν
 ἐπὶ τὴν Ἑλλάδα στρατεύσασαν πρότερον ἀρχήν, 110
 ὅμως ὑπ' οὐδενὸς τούτων ἐκρατήθη, ἀλλ' ἐπειδὴ
 ἦλθεν αὐτῷ ἀπὸ τῶν οἴκοι τελῶν βοηθεῖν τῇ πα-
 τρίδι, ἐπέιθετο τῇ πόλει οὐδὲν διαφερόντως ἢ εἰ ἐν
 τῷ ἐφορείῳ ἔτυχεν ἑστηκὸς μόνος παρὰ τοὺς πέντε,
 μάλα ἔνδηλον ποιῶν ὡς οὔτε ἂν πᾶσαν τὴν γῆν 115
 δέξαιτο ἀντὶ τῆς πατρίδος οὔτε τοὺς ἐπικτήτους

ἀντὶ τῶν ἀρχαίων φίλων οὔτε αἰσχροῖα καὶ ἀκίνδυνα
 κέρδη μᾶλλον ἢ μετὰ κινδύνων τὰ καλὰ καὶ δίκαια.
 τῶν μὲν δὴ ἐν τῇ Ἀσίᾳ πράττειν τοῦτο τέλος
 120 ἐγένετο.

He meets the enemy in Boeotia.

Διαβὰς δὲ τὸν Ἑλλήσποντον ἐπορεύετο διὰ τῶν
 αὐτῶν ἔθνων ὧν περὶ Πέρσης τῷ παμπληθεὶ στόλῳ
 καὶ ἦν ἐνιαυσίαν ὁ βάρβαρος ἐποιήσατο, ταύτην μείον
 ἢ ἐν μηνὶ κατήνυσεν ὁ Ἀγησίλαος. Ἐπειδὴ δὲ πο-
 125 ρευόμενος εἰς τὰ Βοιωτῶν ὄρια ἀφίκετο, ἐνταῦθα δὴ
 ἀντιτεταγμένους εὐρῶν Θηβαίους, Ἀθηναίους, Ἀρ-
 γείους, Κορινθίους, Αἰνιᾶνας, Εὐβοέας καὶ Λοκροὺς
 ἀμφοτέρους, οὐδὲν ἡμέλλησεν, ἀλλ' ἐκ τοῦ φανεροῦ
 ἀντιπαρέταττε. καὶ οὐ τοῦτο λέξω ἐρχομαι ὥς
 130 πολὺ μὲν ἐλάττους πολὺ δὲ χείρονας ἔχων ὁμως
 συνέβαλεν· εἰ γὰρ ταῦτα λέγοιμι, Ἀγησίλαόν τ' ἂν
 μοι δοκῶ ἄφρονα ἀποφαίνειν καὶ ἐμαυτὸν μωρόν, εἰ
 ἐπαινοῖην τὸν περὶ τῶν μεγίστων εἰκὴ κινδυνεύοντα·
 ἀλλὰ μᾶλλον τάδ' αὐτοῦ ἄγαμαι ὅτι πληθὺς τε
 135 οὐδὲν μείον ἢ τὸ τῶν πολεμίων παρεσκευάσατο,
 ὥπλισέ τε οὕτως ὥς ἅπαντα μὲν χαλκόν, ἅπαντα
 δὲ φοινικᾷ φαίνεσθαι· ἐπεμελήθη δ' ὅπως οἱ στρα-
 τιῶται τοὺς πόρους δυνήσονται ὑποφέρειν· ἐνέ-
 πλησε δὲ καὶ φρονήματος· τὰς ψυχὰς αὐτῶν, ὥς
 140 ἱκανοὶ εἶεν πρὸς οὐστίνας δέοι μάχεσθαι· ἔτι δὲ
 φιλονεικίαν ἐνέβαλε πρὸς ἀλλήλους τοῖς μετ' αὐτοῦ

ὅπως ἕκαστοι αὐτῶν ἄριστοι φαίνονται. ἐλπίδων γε μὴν πάντας ἐνέπλησεν ὥς πᾶσι πολλὰ καὶ γαθὰ ἔστοιτο, εἰ ἄνδρες ἀγαθοὶ γίγνονται, νομίζων ἐκ τῶν τοιούτων ἀνθρώπους προθυμότατα τοῖς πολεμίοις ¹⁴⁵ μάχεσθαι. καὶ μέντοι οὐκ ἐψεύσθη.

The battle of Coronæia.

Διηγῆσθαι δὲ καὶ τὴν μάχην· καὶ γὰρ ἐγένετο οἷαπερ οὐκ ἄλλη τῶν ἐφ' ἡμῶν. συνήεσαν μὲν γὰρ εἰς τὸ κατὰ Κορώνειαν πεδῖον οἱ μὲν σὺν Ἀγησιλάῳ ἀπὸ τοῦ Κηφισοῦ, οἱ δὲ σὺν τοῖς Θηβαίοις ἀπὸ τοῦ ¹⁵⁰ Ἑλικῶνος. ἐώρων δὲ τὰς τε φάλαγγας ἀλλήλων μάλα ἰσομάχους, σχεδὸν δὲ καὶ οἱ ἱππεῖς ἦσαν ἐκατέρων ἰσοπληθεῖς. εἶχε δὲ ὁ Ἀγησίλαος μὲν τὸ δεξιὸν τοῦ μεθ' ἑαυτοῦ, Ὀρχομένιοι δὲ ἔσχατοι ἦσαν αὐτῷ τοῦ εὐωνύμου. οἱ δ' αὖ Θηβαῖοι αὐτοὶ ¹⁵⁵ μὲν δεξιοὶ ἦσαν, Ἀργεῖοι δ' αὐτοῖς τὸ εὐώνυμον εἶχον. συνιόντων δὲ τέως μὲν σιγὴ πολλὴ ἦν ἀπ' ἀμφοτέρων· ἡνίκα δὲ ἀπείχον ἀλλήλων ὅσον στάδιον, ἀλαλάξαντες οἱ Θηβαῖοι δρόμῳ ὁμόσε ἐφέροντο. ὥς δὲ τριῶν ἔτι πλέθρων ἐν μέσῳ ὄντων ¹⁶⁰ ἀντεξέδραμον ἀπὸ τῆς Ἀγησιλάου φάλαγγος ὦν Ἑριππίδας ἐξενάγει. ἦσαν δ' οὗτοι τῶν τε ἐξ οἴκου αὐτῷ συστρατευσαμένων καὶ τῶν Κυρείων τινὲς καὶ Ἴωνες δὲ καὶ Αἰολεῖς καὶ Ἑλλησπόντιοι ἐχόμενοι. καὶ πάντες οὗτοι τῶν συνεκδραμόντων ¹⁶⁵ τε ἐγένοντο καὶ εἰς δόρυ ἀφικόμενοι ἐτρέψαντο

τὸ καθ' ἑαυτούς. Ἀργεῖοι μέντοι οὐκ ἐδέξαντο
 τοὺς ἀμφ' Ἀγησίλαον, ἀλλ' ἔφυγον ἐπὶ τὸν Ἑλικῶνα.
 κἀνταῦθα οἱ μὲν τινες τῶν ξένων ἐστεφά-
 170 νουν ἤδη τὸν Ἀγησίλαον, ἀγγέλλει δέ τις αὐτῷ
 ὅτι Θηβαῖοι τοὺς Ὀρχομενίους διακόψαντες ἐν τοῖς
 σκευοφόροις εἰσί. καὶ ὁ μὲν εὐθὺς ἐξελίξας τὴν
 φάλαγγα ἤγεν ἐπ' αὐτούς. οἱ δ' αὖ Θηβαῖοι ὥς
 εἶδον τοὺς συμμάχους πρὸς τῷ Ἑλικῶνι πεφευγότας,
 175 διαπεσεῖν βουλόμενοι πρὸς τοὺς ἑαυτῶν ἐχώρουν
 ἐρρωμένως.

He fights for victory, not for safety.

Ἐνταῦθα δὴ Ἀγησίλαον ἀνδρεῖον μὲν ἔξεστιν
 εἰπεῖν ἀναμφιλόγως, οὐ μέντοι εἴλετό γε τὰ ἀσφα-
 λέστατα. ἐξὸν γὰρ αὐτῷ παρέντι τοὺς διαπίπτοντας
 180 ἐπομένῳ χειροῦσθαι τοὺς ὀπισθεν οὐκ ἐποίησε τοῦτο,
 ἀλλ' ἀντιμέτωπος συνέρραξε τοῖς Θηβαίοις. καὶ
 συμβαλόντες τὰς ἀσπίδας ἐωθοῦντο, ἐμάχοντο, ἀπέ-
 κτεινον, ἀπέθνησκον. καὶ κραυγὴ μὲν οὐδεμία παρῆν,
 οὐ μὴν οὐδὲ σιγὴ, φωνὴ δέ τις ἦν τοιαύτη ὅϊαν ὀργή
 185 τε καὶ μάχη παράσχοιτ' ἄν. τέλος δὲ τῶν Θηβαίων
 οἱ μὲν διαπίπτουσι πρὸς τὸν Ἑλικῶνα, πολλοὶ δ'
 ἀποχωροῦντες ἀπέθανον. ἐπειδὴ δὲ ἡ μὲν νίκη σὺν
 Ἀγησιλάῳ ἐγένετο, τετρωμένος δ' αὐτὸς προσηνέ-
 χθη πρὸς τὴν φάλαγγα, προσελάσαντές τινες τῶν
 190 ἱππέων λέγουσιν αὐτῷ ὅτι τῶν πολεμίων ὀγδοή-
 κοντὰ σὺν τοῖς ὅπλοις ὑπὸ τῷ ναῷ εἰσί, καὶ ἡρώτων

τί χρή ποιεῖν. ὁ δὲ καίπερ πολλὰ τραύματα ἔχων
 πάντοσε καὶ παντοίοις ὅπλοις ὁμῶς οὐκ ἐπελάθετο
 τοῦ θείου, ἀλλ' ἔαν τε ἀπιέναι ὅποι βούλονται
 ἐκέλευε καὶ ἀδικεῖν οὐκ εἶα, καὶ προπέμψαι ἐπέταξε ¹⁹⁵
 τοὺς ἀμφ' αὐτὸν ἱππεῖς ἔστε ἐν τῷ ἀσφαλεῖ ἐγέ-
 νοντο.

After the battle.

Ἐπεὶ γε μὴν ἔληξεν ἡ μάχη, παρὴν δὴ θεάσασθαι
 ἔνθα συνέπεσον ἀλλήλοις τὴν μὲν γῆν αἵματι πεφυρ-
 μένην, νεκροὺς δὲ κειμένους φιλίους καὶ πολεμίους ²⁰⁰
 μετ' ἀλλήλων, ἀσπίδας δὲ διατεθρυμμένας, δόρατα
 συντεθραυσμένα, ἐγχειρίδια γυμνὰ κολεῶν, τὰ μὲν
 χαμαί, τὰ δ' ἐν σώμασι, τὰ δ' ἔτι μετὰ χεῖρας.
 τότε μὲν οὖν, καὶ γὰρ ἦν ἤδη ὄψέ, συνελκύσαντες
 τοὺς νεκροὺς εἴσω φάλαγγος ἐδειπνοποίησαντο καὶ ²⁰⁵
 ἐκοιμήθησαν· πρῶι δὲ Γῦλιν τὸν πολέμαρχον παρα-
 τάξαι τε ἐκέλευσε τὸ στράτευμα καὶ τρόπαιον
 ἵστασθαι καὶ στεφανοῦσθαι πάντας τῷ θεῷ καὶ τοὺς
 αὐλητὰς πάντας αὐλεῖν. καὶ οἱ μὲν ταῦτ' ἐποίουν·
 οἱ δὲ Θηβαῖοι ἔπεμψαν κήρυκα, ὑποσπόνδους τοὺς ²¹⁰
 νεκροὺς αἰτοῦντες θάψαι. καὶ οὕτω δὴ αἱ τε
 σπονδαὶ γίγνονται καὶ ὁ Ἀγησίλαος οἴκαδε ἀπε-
 χῶρει, ἐλόμενος ἀντὶ τοῦ μέγιστος εἶναι ἐν τῇ
 Ἀσίᾳ οἴκοι τὰ νόμιμα μὲν ἄρχειν, τὰ νόμιμα δὲ
 ἄρχεσθαι.

215

In adversity, he holds out to the last.

Τὰ μὲν δὴ μέχρι τούτου κοινῇ αὐτός τε καὶ ἡ πόλις εὐτύχει· ὅσα γε μὴν μετὰ τοῦτο σφάλματα ἐγένετο, οὐδεὶς ἂν εἴποι ὥς Ἀγησιλάου ἡγουμένου ἐπράχθη. ἐπεὶ δ' αὖ τῆς ἐν Λεύκτροις συμφορᾶς
 220 γεγεννημένης κατακαίνουσι τοὺς ἐν Τεγέα φίλους καὶ ξένους αὐτοῦ οἱ ἀντίπαλοι σὺν Μαντινεῦσι, συνεστηκότων ἤδη Βοιωτῶν τε πάντων καὶ Ἀρκάδων καὶ Ἡλείων, στρατεύει σὺν μόνη τῇ Λακεδαιμονίων δυνάμει, πολλῶν νομιζόντων οὐδ' ἂν ἐξελθεῖν Λακεδαι-
 225 μονίους πολλοῦ χρόνου ἐκ τῆς αὐτῶν. δηώσας δὲ τὴν χώραν τῶν κατακανόντων τοὺς φίλους οὕτως αὖ οἴκαδε ἀπεχώρησεν. ἀπὸ γε μὴν τούτου ἐπὶ τὴν Λακεδαίμονα στρατευσαμένων Ἀρκάδων τε πάντων καὶ Ἀργείων καὶ Ἡλείων καὶ Βοιωτῶν, καὶ
 230 σὺν αὐτοῖς Φωκῶν καὶ Λοκρῶν ἀμφοτέρων καὶ Θετταλῶν καὶ Αἰνιάνων καὶ Ἀκαρνάνων καὶ Εὐβοέων, πρὸς δὲ τούτοις ἀφεστηκότων μὲν τῶν δούλων, πολλῶν δὲ περιοικίδων πόλεων, καὶ αὐτῶν Σπαρτιατῶν οὐ μειόνων ἀπολωλότων ἐν τῇ ἐν
 235 Λεύκτροις μάχῃ ἢ λειπομένων, ὅμως διεφύλαξε τὴν πόλιν, καὶ ταῦτα ἀτείχιστον οὔσαν, ὅπου μὲν τῷ παντὶ πλεῖον ἂν εἶχον οἱ πολέμιοι, οὐκ ἐξάγων ἐνταῦθα, ὅπου δὲ οἱ πολῖται πλεον ἔξειν ἔμελλον, εὐρώστως παρατεταγμένος, νομίζων εἰς μὲν τὸ πλατὺ
 240 ἐξίων πάντοθεν ἂν περιέχεσθαι, ἐν δὲ τοῖς στενοῖς καὶ ὑπερδεξίοις τόποις ὑπομένων τῷ παντὶ κρατεῖν

ἄν. ἐπεὶ γε μὴν ἀπεχώρησε τὸ στράτευμα, πῶς
 οὐκ ἂν φαίη τις αὐτὸν εὐγνωμόνως χρῆσθαι ἑαυτῷ;
 ὥς γὰρ τοῦ στρατεύεσθαι αὐτὸν καὶ πεζῇ καὶ ἐφ'
 ἵππων ἀπείργεν ἤδη τὸ γῆρας, χρημάτων δὲ ἑώρα ²⁴⁵
 τὴν πόλιν δεομένην, εἰ μέλλοι σύμμαχόν τινα ἔξειν,
 ἐπὶ τὸ πορίζειν ταῦτα ἑαυτὸν ἔταξε. καὶ ὅσα μὲν
 ἐδύνατο οἴκοι μένων ἐμηχανᾶτο, ἃ δὲ καιρὸς ἦν οὐκ
 ᾔκνει μετιέναι, οὐδ' ἡσχύνετο, εἰ μέλλοι τὴν πόλιν
 ὠφελήσειν, πρεσβευτῆς ἐκπορευόμενος ἀντὶ στρα- ²⁵⁰
 τηγοῦ. ὅμως δὲ καὶ ἐν τῇ πρεσβείᾳ μεγάλου
 στρατηγοῦ ἔργα διεπράξατο.

He is trusted, even by enemies.

Νῦν δὲ τὴν ἐν τῇ ψυχῇ αὐτοῦ ἀρετὴν πειράσομαι
 δηλοῦν, δι' ἣν ταῦτα ἔπραττε καὶ πάντων τῶν καλῶν
 ἦρα καὶ πάντα τὰ αἰσχυρὰ ἐξεδίωκεν. Ἀγησίλαος ²⁵⁵
 γὰρ τὰ μὲν θεῖα οὕτως ἐσέβετο ὥς καὶ οἱ πολέμιοι
 τοὺς ἐκείνου ὅρκους καὶ τὰς ἐκείνου σπονδὰς πιστο-
 τέρας ἐνόμιζον ἢ τὴν ἑαυτῶν φιλίαν. Κότυς γοῦν
 ὁ τῶν Παφλαγόνων ἄρχων βασιλεῖ μὲν οὐχ ὑπή-
 κουσε δεξιὰν πέμποντι, φοβούμενος μὴ ληφθεὶς ἢ ²⁶⁰
 χρήματα πολλὰ ἀποτίσειεν ἢ καὶ ἀποθάνοι, Ἀγη-
 σιλᾶου δὲ καὶ οὗτος ταῖς σπονδαῖς πιστεύσας εἰς
 τὸ στρατόπεδόν τε ἦλθε καὶ συμμαχίαν ποιησά-
 μενος εἴλετο σὺν Ἀγησιλάῳ στρατεύεσθαι, χιλίους
 μὲν ἱππείας, δισχιλίους δὲ πελτοφόρους ἔχων. ἀφί- ²⁶⁵
 κέτο δὲ καὶ Φαρνάβαζος Ἀγησιλάῳ εἰς λόγους καὶ

διωμολόγησεν, εἰ μὴ αὐτὸς πάσης τῆς στρατιᾶς
στρατηγὸς κατασταθείη, ἀποστήσεσθαι βασιλέως·
ἦν μέντοι ἐγὼ γένωμαι στρατηγός, ἔφη, πολεμήσω
270 σοι, ὦ Ἀγησίλαε, ὡς ἂν ἐγὼ δύνωμαι κράτιστα.
καὶ ταῦτα λέγων ἐπίστευε μηδὲν ἂν παράσπονδον
παθεῖν. οὕτω μέγα καὶ καλὸν κτῆμα τοῖς τε ἄλλοις
ἅπασι καὶ ἀνδρὶ δὴ στρατηγῷ τὸ ὀσιόν τε καὶ
πιστὸν εἶναί τε καὶ ὄντα ἐγνώσθαι.

His life is for Work, not for Pleasure.

275 Ἀλλὰ μὴν καὶ οὔσαι γε ἡδοναὶ πολλῶν κρατοῦσιν
ἀνθρώπων, ποίας οἶδέ τις Ἀγησίλαον ἡττηθέντα;
ὃς μέθης μὲν ἀποσχέσθαι ὁμοίως ᾤετο χρῆναι καὶ
μανίας, σίτων δ' ὑπὲρ καιρὸν ὁμοίως καὶ ἀργίας.
διμοιρίαν γε μὴν λαμβάνων ἐν ταῖς θοίναις οὐχ
280 ὅπως ἀμφοτέραις ἐχρήτο, ἀλλὰ διαπέμπων οὐδετέ-
ραν αὐτῷ κατέλειπε, νομίζων βασιλεῖ τοῦτο διπλα-
σιασθῆναι οὐχὶ πλησμονῆς ἕνεκα, ἀλλ' ὅπως ἔχει
καὶ τούτῳ τιμᾶν εἴ τινα βούλοιτο. οὐ μὴν ὕπνῳ
γε δεσπότη ἀλλ' ἀρχομένῳ ὑπὸ τῶν πράξεων ἐχρήτο,
285 καὶ εὐνὴν γε εἰ μὴ τῶν συνόντων φαυλοτάτην ἔχει,
αἰδούμενος οὐκ ἄδελος ἦν· ἡγείτο γὰρ ἄρχοντι
προσῆκειν οὐ μαλακίᾳ ἀλλὰ καρτερίᾳ τῶν ιδιωτῶν
περιεῖναι. τάδε μέντοι πλεονεκτῶν οὐκ ἡσχύνετο,
ἐν μὲν τῷ θέρει τοῦ ἡλίου, ἐν δὲ τῷ χειμῶνι τοῦ
290 ψύχους· καὶ μὴν εἴ ποτε μοχθῆσαι στρατιᾷ συμ-
βαίη, ἐκὼν ἐπόνει παρὰ τοὺς ἄλλους, νομίζων πάντα

τὰ τοιαῦτα παραμυθίαν εἶναι τοῖς στρατιώταις.
ὥς δὲ συνελόντι εἰπεῖν, Ἀγησίλαος πονῶν μὲν ἠγάλλετο, ῥαστώνην δὲ πάμπαν οὐ προσίετο.

His courage and wisdom are a strength to his country.

Ἀνδρείας γε μὴν οὐκ ἀφανῇ τεκμήριά μοι δοκεῖ 295
παρασχέσθαι ὑφιστάμενος μὲν αἰεὶ πολεμεῖν πρὸς
τοὺς ἰσχυροτάτους τῶν ἐχθρῶν τῇ τε πόλει καὶ τῇ
Ἑλλάδι, ἐν δὲ τοῖς πρὸς τούτους ἀγῶσι πρῶτον
ἑαυτὸν τάττων. ἔνθα γε μὴν ἠθέλησαν αὐτῷ οἱ
πολέμιοι μάχην συνάψαι, οὐ φόβῳ τρεψάμενος 300
νίκης ἔτυχεν, ἀλλὰ μάχῃ ἀντιτύπῳ κρατήσας τρό-
πιον ἐστήσατο, ἀθάνατα μὲν τῆς ἑαυτοῦ ἀρετῆς
μνημεῖα καταλιπών, σαφῇ δὲ καὶ αὐτὸς σημεῖα
ἀπενεγκάμενος τοῦ θυμῷ μάχεσθαι· ὥστ' οὐκ ἀκού-
οντας ἀλλ' ὀρώντας ἐξῆν αὐτοῦ τὴν ψυχὴν δοκιμά- 305
ζειν. τρόπαια μὴν Ἀγησιλάου οὐχ ὅσα ἐστήσατο
ἀλλ' ὅσα ἐστρατεύσατο δίκαιον νομίζειν. μείον
μὲν γὰρ οὐδὲν ἐκράτει ὅτε οὐκ ἤθελον αὐτῷ οἱ
πολέμιοι μάχεσθαι, ἀκινδυνότερον δὲ καὶ συμφω-
ρτερον τῇ τε πόλει καὶ τοῖς συμμάχοις· καὶ ἐν τοῖς 310
ἀγῶσι δὲ οὐδὲν ἥττον τοὺς ἀκονιτὶ ἢ τοὺς διὰ
μάχης νικῶντας στεφανοῦσι. τὴν γε μὴν σοφίαν
αὐτοῦ ποῖαι τῶν ἐκείνου πράξεων οὐκ ἐπιδεικνύουσιν ;
ὅς τῇ μὲν πατρίδι οὕτως ἐχρήτο ὥστε μάλιστα
πειθόμενος, ἑταίροις δὲ πρόθυμος ὢν ἀπροφασίστους 315
τοὺς φίλους ἐκέκτητο· τοὺς δέ γε στρατιώτας ἅμα

πειθομένους καὶ φιλοῦντας αὐτὸν παρείχε. καίτοι
 πῶς ἂν ἰσχυροτέρα γένοιτο φάλαγξ ἢ διὰ τὸ μὲν
 πείθεσθαι εὐτακτοῦς οὔσα; διὰ δὲ τὸ φιλεῖν τὸν
 20 ἄρχοντα πιστῶς παρούσα;

His devotion to his country and his countrymen,

“Ὡς γε μὴν φιλόπολις ἦν καθ’ ἓν μὲν ἕκαστον
 μακρὸν ἂν εἴη γράφειν· οἶομαι γὰρ οὐδὲν εἶναι τῶν
 πεπραγμένων αὐτῷ ὃ τι οὐκ εἰς τοῦτο συντείνει.
 ὥς δ’ ἐν βραχεὶ εἰπεῖν, ἅπαντες ἐπιστάμεθα ὅτι
 325 Ἀγησίλαος, ὅπου ᾤετο τὴν πατρίδα τι ὠφελήσειν,
 οὐ πόνων ὑφίετο, οὐ κινδύνων ἀφίστατο, οὐ χρη-
 μάτων ἐφείδετο, οὐ σῶμα, οὐ γῆρας προῦφασίζετο,
 ἀλλὰ καὶ βασιλέως ἀγαθοῦ τοῦτο ἔργον ἐνόμιζε τὸ
 τοὺς ἀρχομένους ὡς πλεῖστα ἀγαθὰ ποιεῖν. ἐν τοῖς
 330 μεγίστοις δὲ ὠφελήμασι τῆς πατρίδος καὶ τότε ἐγὼ
 τίθημι αὐτοῦ ὅτι δυνατώτατος ὢν ἐν τῇ πόλει φανε-
 ρὸς ἦν μάλιστα τοῖς νόμοις λατρεύων. τίς γὰρ ἂν
 ἠθέλησεν ἀπειθεῖν ὁρῶν τὸν βασιλέα πειθόμενον;
 τίς δ’ ἂν ἡγούμενος μειονεκτεῖν νεώτερόν τι ἐπεχεί-
 335 ρησε ποιεῖν εἰδὼς τὸν βασιλέα νομίμως καὶ τὸ κρα-
 τεῖσθαι φέροντα; ὅς καὶ πρὸς τοὺς διαφόρους ἐν
 τῇ πόλει ὥσπερ πατὴρ πρὸς παῖδας προσεφέρετο.
 ἐλοιδορεῖτο μὲν γὰρ ἐπὶ τοῖς ἀμαρτήμασιν, ἐτίμα
 δ’ εἴ τι καλὸν πράττειεν, παρίστατο δ’ εἴ τις συμ-
 340 φορὰ συμβαίνοι, ἐχθρὸν μὲν οὐδένα ἡγούμενος πολί-
 την, ἐπαινεῖν δὲ πάντας ἐθέλων, σώζεσθαι δὲ πάντας

κέρδος νομίζων, ζημίαν δὲ τιθεὶς εἰ καὶ ὁ μικροῦ
 ἄξιος ἀπόλοιτο· εἰ δ' ἐν τοῖς νόμοις ἡρεμοῦντες
 διαμένοιεν, δῆλος ἦν εὐδαίμονα μὲν αἰεὶ ἔσσεσθαι τὴν
 πατρίδα λογιζόμενος, ἰσχυρὰν δὲ τότε ὅταν οἱ 345
 Ἕλληνες σωφρονῶσιν.

and his love to all Greece.

Εἴ γε μὴν αὖ καλὸν Ἕλληνα ὄντα φιλέλληνα
 εἶναι, τίνα τις εἶδεν ἄλλον στρατηγὸν ἢ πόλιν οὐκ
 ἐθέλοντα αἰρεῖν, ὅταν οἴηται πορθήσειν, ἢ συμφο-
 ρὰν νομίζοντα τὸ νικᾶν ἐν τῷ πρὸς Ἕλληνας πο- 350
 λέμῳ; ἐκεῖνος τοίνυν, ἀγγελίας μὲν ἐλθούσης αὐτῷ
 ὡς ἐν τῇ ἐν Κορίνθῳ μάχῃ ὀκτὼ μὲν Λακεδαιμονίων,
 ἑγγὺς δὲ μύριοι τῶν πολεμίων τεθναῖεν, οὐκ ἐφησθεὶς
 φανερὸς ἐγένετο, ἀλλὰ εἶπεν ἄρα· ‘Φεῦ ὦ Ἑλλάς,
 ὁπότε οἱ νῦν τεθνηκότες ἱκανοὶ ἦσαν ζῶντες νικᾶν 355
 μαχόμενοι πάντας τοὺς βαρβάρους.’ Κορινθίων γε
 μὴν τῶν φευγόντων λεγόντων ὅτι ἐνδιδόιτο αὐτοῖς ἡ
 πόλις, καὶ μηχανὰς ἐπιδεικνύντων αἷς πάντες ἡλ-
 πιζον ἐλεῖν τὰ τείχη, οὐκ ἤθελε προσβάλλειν, λέγων
 ὅτι οὐκ ἀνδραποδίζεσθαι δέοι Ἑλληνίδας πόλεις 360
 ἀλλὰ σωφρονίζειν. ‘εἰ δὲ τοὺς ἀμαρτάνοντας,’ ἔφη,
 ‘ἡμῶν αὐτῶν ἀφανιοῦμεν, ὁρᾶν χρὴ μὴ οὐδ’ ἔξομεν
 μεθ’ ὅτου τῶν βαρβάρων κρατήσομεν.’

He makes money a secondary question.

Ἀγαμαι δὲ κακείνο ὅτι οὐχ ὁπότερος πλείω τε
 χρήματα ἔχοι καὶ πλειόνων ἄρχοι, τούτῳ ἡγήσατο 365

μεῖζον φρονητέον εἶναι, ἀλλ' ὁπότερος αὐτός τε
 ἀμείνων εἴη καὶ ἀμεινόνων ἡγοῖτο. ἐκεῖνό γε μὴν
 αὐτοῦ τίς οὐκ ἂν ἀγασθείη; ὁ μὲν γὰρ Πέρσης,
 νομίζων, ἦν χρήματα πλείστα ἔχῃ, πάνθ' ὑφ' ἑαυτῷ
 370 ποιήσεσθαι, διὰ τοῦτο πᾶν μὲν τὸ ἐν ἀνθρώποις
 χρυσίον, πᾶν δὲ τὸ ἀργύριον, πάντα δὲ τὰ πολυ-
 τελέστατα ἐπειράτω πρὸς ἑαυτὸν ἀθροίζειν. ὁ δὲ
 οὕτως ἀντεσκευάσατο τὸν οἶκον ὥστε τούτων μηδε-
 νὸς προσδεῖσθαι. εἰ δέ τις ταῦτα ἀπιστεῖ, ιδέτω
 375 μὲν οἷα οἰκία ἤρκει αὐτῷ, θεασάσθω δὲ τὰς θύρας
 αὐτοῦ· εἰκάσειε γὰρ ἂν τις ἔτι ταύτας ἐκείνας εἶναι
 ἄσπερ Ἀριστόδημος ὁ Ἡρακλέους ὅτε κατῆλθε
 λαβὼν ἐπεστήσατο· πειράσθω δὲ θεάσασθαι τὴν
 ἔνδον κατασκευήν, ἐννοησάτω δὲ ὡς ἐθοίναζεν ἐν ταῖς
 380 θυσίαις, ἀκουσάτω δὲ ὡς ἐπὶ πολιτικοῦ καννάθρον
 κατῆι εἰς Ἀμύκλας ἢ θυγάτηρ αὐτοῦ. τοιγαροῦν
 οὕτως ἐφαρμόσας τὰς δαπάνας ταῖς προσόδοις οὐδὲν
 ἠναγκάζετο χρημάτων ἔνεκα ἄδικον πράττειν. καί-
 τοι καλὸν μὲν δοκεῖ εἶναι τείχῃ ἀνάλωτα κτᾶσθαι
 385 ὑπὸ πολεμίων· πολὺ μέντοι ἔγωγε κάλλιον κρίνω τὸ
 τὴν αὐτοῦ ψυχὴν ἀνάλωτον κατασκευάσαι καὶ ὑπὸ
 χρημάτων καὶ ὑπὸ ἡδονῶν καὶ ὑπὸ φόβου.

He loves the light,

Ἀλλὰ μὴν ἐρῶ γε ὡς καὶ τὸν τρόπον ὑπεστήσατο
 τῇ τοῦ Πέρσου ἀλαζονείᾳ. πρῶτον μὲν γὰρ ὁ μὲν
 390 τῷ σπανίως ὀράσθαι ἐσεμνύνετο, Ἀγησίλαος δὲ τῷ

αὐτὸς ἐμφανὲς εἶναι ἠγάλλετο, νομίζων αἰσχροουργία
 μὲν τὸ ἀφανίζεσθαι πρέπειν, τῷ δὲ εἰς κάλλος βίῃ
 τὸ φῶς μᾶλλον κόσμον παρέχειν. ἔπειτα δὲ ὁ μὲν
 τῷ δυσπρόσοδος εἶναι ἐσεμνύνετο, ὁ δὲ τῷ πᾶσιν
 εὐπρόσοδος εἶναι ἔχαιρε· καὶ ὁ μὲν ἠβρύνετο τῷ 395
 βραδέως διαπράττειν, ὁ δὲ τότε μάλιστα ἔχαιρεν
 ὁπότε τάχιστα τυχόντας ὧν δέοιντο ἀποπέμποι.
 ἀλλὰ μὴν καὶ τὴν εὐπάθειαν ὅσῳ ῥάονα καὶ εὐπορω-
 τέραν Ἀγησίλαος ἐπετήδευσεν ἄξιον κατανοῆσαι.
 τῷ μὲν γὰρ Πέρσῃ πᾶσαν γῆν περιέρχονται μα- 400
 στεύοντες τί ἂν ἡδέως πίοι, μυρίοι δὲ τεχνῶνται τί
 ἂν ἡδέως φάγοι· ὅπως γε μὴν καταδάρθοι οὐδ' ἂν
 εἴποι τις ὅσα πραγματεύονται.

and is no grumbler.

Ἀγησίλαος δὲ διὰ τὸ φιλόπονος εἶναι πᾶν μὲν τὸ
 παρὸν ἡδέως ἔπινε, πᾶν δὲ τὸ συντυχὸν ἡδέως ἥσθιεν· 405
 εἰς δὲ τὸ ἀσμένως κοιμηθῆναι πᾶς τόπος ἱκανὸς ἦν
 αὐτῷ. καὶ ταῦτα οὐ μόνον πράττων ἔχαιρεν, ἀλλὰ
 καὶ ἐνθυμούμενος ἠγάλλετο ὅτι αὐτὸς μὲν ἐν μέσαις
 ταῖς εὐφροσύναις ἀναστρέφοιτο, τὸν δὲ βάρβαρον
 ἑώρα, εἰ μέλλοι ἀλύπως βιώσεσθαι, συνελκυστέον 410
 αὐτῷ ἀπὸ περάτων τῆς γῆς τὰ τέρψοντα. εὐφραине
 δὲ αὐτὸν καὶ τὰδε ὅτι αὐτὸς μὲν ἥδει τῇ τῶν θεῶν
 κατασκευῇ δυνάμενος ἀλύπως χρῆσθαι, τὸν δὲ ἑώρα
 φεύγοντα μὲν θάλη, φεύγοντα δὲ ψύχῃ, δι' ἀσθέ-

415 νειαν ψυχῆς, οὐκ ἀνδρῶν ἀγαθῶν ἀλλὰ θηρίων τῶν
ἀσθενεστάτων βίον μιμούμενον.

Such lives are standards for all men and for all time.

Ἐγὼ μὲν οὖν τὰ τοιαῦτα ἐπαινῶ Ἀγησίλαον.
ταῦτα γὰρ οὐχ ὥσπερ εἰ θησαυρῷ τις ἐντύχοι,
πλουσιώτερος μὲν ἂν εἴη, οἰκονομικώτερος δὲ οὐδὲν
420 ἂν, καὶ εἰ νόσου δὲ πολεμίοις ἐμπεσούσης κρατή-
σειεν, εὐτυχέστερος μὲν ἂν εἴη, στρατηγικώτερος δὲ
οὐδὲν ἂν. ὁ δὲ καρτερία μὲν πρωτεύων ἔνθα πονεῖν
καιρός, ἀλκῇ δὲ ὅπου ἀνδρείας ἀγών, γνώμη δὲ ὅπου
βουλῆς ἔργον, οὗτος ἔμοιγε δοκεῖ δικαίως ἀνὴρ ἀγα-
425 θὸς παντελῶς ἂν νομίζεσθαι. εἰ δὲ καλὸν εὖρημα
ἀνθρώποις στάθμη καὶ κανὼν πρὸς τὸ ἀγαθὰ ἐργά-
ζεσθαι, καλὸν ἂν μοι δοκεῖ ἡ Ἀγησιλάου ἀρετὴ
παράδειγμα γενέσθαι τοῖς ἀνδραγαθίαν ἀσκεῖν βου-
λομένοις. τίς γὰρ ἂν ἢ θεοσεβῇ μιμούμενος ἀνόσιος
430 γένοιτο ἢ δίκαιον ἄδικος ἢ σώφρονα ὑβριστῆς ἢ
ἐγκρατὴ ἀκρατής; καὶ γὰρ δὴ οὐχ οὕτως ἐπὶ τῷ
ἄλλων βασιλεύειν ὥς ἐπὶ τῷ ἑαυτοῦ ἄρχειν ἐμεγα-
λύνετο, οὐδ' ἐπὶ τῷ πρὸς τοὺς πολεμίους ἀλλ' ἐπὶ
τῷ πρὸς πᾶσαν ἀρετὴν ἡγεῖσθαι τοῖς πολίταις.
435 δοκεῖ δ' ἔμοιγε καὶ τόδε μόνος ἀνθρώπων ἐπιδείξαι
ὅτι ἡ μὲν τοῦ σώματος ἰσχὺς γηράσκει, ἡ δὲ τῆς
ψυχῆς ῥώμη τῶν ἀγαθῶν ἀνδρῶν ἀγήρατός ἐστι.

NOTES.

SELECTIONS FROM HERODOTUS.

HERODOTUS was born at Halicarnassus, the Doric colony in Caria, in the year 484 B.C., and died at Thurii, the Athenian colony in Italy, some time after 430 B.C.

He thus lived during the generations which have left to us the richest memorials of Greek thought. Simonides, Aeschylus, Pindar were his seniors; Socrates, Pericles, Sophocles among his contemporaries; Euripides, Thucydides, Aristophanes among his juniors. All these men have influenced the history or the thoughts of succeeding generations, and Herodotus takes his rank among them, in capacity and breadth, in patience and in laborious investigation, above all in simplicity of mind and clearness of thought, the sure indications of a great spirit and noble purpose, one of the great writers of all time.

Of the details of his personal life little is known. He was born a subject of Persia, as Halicarnassus, at the time of his birth, was under Persian rule. He was also undoubtedly of a good family and in a good position in his native city. Otherwise he could not have obtained access to the sources of information which were opened to him, nor could he have possessed the wealth to support him in his long-protracted journeys.

When grown up to manhood, he did not remain long

in his native city. It is said that he assisted his countrymen to throw off the rule of the tyrant family which governed the city, and that after the tyranny was expelled, he quarrelled with the democratic party which rose into power. However this may have been, he left a country which offered him no career, and soon began the travels throughout the world during which he amassed the knowledge which remains to us in his histories. The field of his travels was the whole civilised world of his time. Through Asia Minor and the Euphrates Valley, to Media and Ecbatana, to Cissia and Susa; to Egypt and the Nile, to Phoenicia and Cyprus; to the cities and colonies of Greece; to all these countries Herodotus went, observing for himself, and making inquiries of men in a position to give him information. Although he was personally acquainted with the whole of the Greek world, from Cyrene and Barca in Africa to Sinope and Trebizond on the Black Sea, it is among the islands and cities of Central Greece that the greater portion of his life must have been passed. Every place at which Xerxes touched on his march, the fields of all the great battles were familiar to him, as well as the buildings and the histories of all the great cities of Greece.

We thus know little of the personal life of Herodotus: he mentions himself sometimes, it is true; but never to tell us of his own adventures, only to add the confirmation of personal evidence to a fact which might appear doubtful. But we know of him much that is more important than an account of the fortunes of any private person. We possess his stores of knowledge; and we know the religious and political opinions which gave him strength and buoyancy in the struggle and trial of life. Of the nature of his knowledge one specimen may be given. In discussing the royal houses of Sparta

he leaves out their mythical history, saying that he will leave to others to examine whether they are of Egyptian origin, and will himself mention only what others have omitted. He then mentions in detail the rights of the Spartan kings; their two national priesthoods; their right of declaring war and of commanding the army; their chosen body-guard, and the provision made for them during foreign expeditions by the state. He tells us how they offer sacrifice for the state in peace; their private wants are properly provided for; they receive many social honours; they appoint foreign ambassadors and deputies to Delphi; they preserve the oracles; they alone can decide who shall marry an heiress of Spartan birth, make an adoption legal, or alter the public roads.

Now facts of this kind, which record the provisions of constitutions and the habits of civilised men, must always be interesting; they teach us not only the customs, but the thoughts of past generations. Herodotus spent his lifetime in gathering together facts of this kind about all nations, and in putting them together in his history.

The arrangement of his work is guided by his political and his religious ideas; perhaps it is more true to say that his work is an exposition of history as seen in the light of one religious idea. The political feelings of Herodotus may be shortly conveyed: he is a lover of freedom and of free institutions, as he found them acting in the states of Greece, and above all in Athens. A Dorian by birth, and a Samian apparently in literary affinity, Athens is undoubtedly the city to which his affections cling, and which he regards as the centre of the highest political life in Greece.

As far as he could trace history backwards into the past, he found the West at war with the East. This was

no chance antagonism. It was a contest of progress against stagnation, of freedom against slavery, of the power of good against the power of evil. His task is to chronicle this struggle, which began before the Trojan war, became after the Trojan war habitual, and was only ended in his own time on the field of Marathon and in the bay of Salamis.

His religious conceptions have a double aspect. He is first of all a devout believer in the local deities with which a pious tradition had peopled the cities and the land of Greece. In this he is quite at variance with either the popular scepticism or the philosophic thought which arose in Greece after the increase of knowledge and power gained by the Persian wars. The devout feeling of Herodotus represents the simple piety of the generation previous to his own, much more than the feeling of his contemporaries on religious questions. Among his reasons for writing history may have been a wish to show to the vainglorious sceptic of his own day that the great deeds of his fathers, which had gained the independence of the world, had been the work of a simple and devout race, who did not fear to believe in the gods and oracles of their country.

Prominent as is Herodotus's simple faith in gods and oracles, there is a single religious conception of a different kind which pervades and colours his whole work. This is a belief in the subjection of the life of men and nations to a Divine Power, a power quite apart from the local gods of the Greek theogony. In the action of one eternal law this Divinity shows itself to mankind. That law is that all men, who seek in their lives by pride or power, by wealth or fortune, by act or thought, to set themselves above and beyond the sphere proper to human life, will meet with a sudden

and sure downfall. One after another the personages or nations who appear in the page of his history bear witness to the same truth. The kingdoms of Assyria, Babylonia, Media, the lives of Croesus, Polycrates, Cleomenes, Miltiades, are all different versions of the same tale—the vengeance of heaven on all that tries to overstep the sphere allotted by the gods for the passing of human life. The crowning example of all is the history of Persia in her wars with Greece. Xerxes at Abydos, reviewing the host which he had gathered from every nation upon the earth, and congratulating himself on his own peerless position, is to Herodotus but half a picture. The other half is the same king, flying to the same spot in haste and fear, with few adherents and no pomp and splendour, the sport and mockery not only of his earthly enemies, but also of the winds and waves, the messengers of divine vengeance. Both pictures are seen under one shadow; it is the shadow of a Jealous Divinity, which only allots to man a span-long life; and short as life is, innumerable as are the children of men, there is none who does not, many times in his life, pray for death.

There is one human misfortune which Herodotus pictures in language so vivid that we are forced to think that the thought is borrowed from the experience of his own life. It is the sorrow of knowing that harm is coming upon our friends, and being unable to prevent it. The bitterest pang, he says, is to have much knowledge and no power. It is not perhaps fanciful to suppose that he, a friendless exile and homeless wanderer, but always a poet, with clear eye and sympathetic soul seeing truth in the future as well as in the past, felt this bitterness as he looked forward to the immediate decay of Greek political strength. He must have seen this foreshadowed in the outbreak of

the Peloponnesian war, and in the bitter animosities which pervaded the Greek world in his later life, a melancholy contrast to those times which he had chronicled; the days when Leonidas fell in Thermopylae, a champion of the Hellenic name; and when Athens, amid weakness from within and provocation from without, preserved unchanged the firm and cheerful front, the patience and honesty, the devotion and truth, which are the sole safeguards, as well as the true titles, to imperial rule.

SECTION I.

THE BATTLE OF MARATHON.

B.C. 490.

1. 3. *ὡς Λακ. λέγουσι*. The arrival of Aristagoras was well remembered by the Lacedaemonians; they told to Herodotus the details of his appearance.

1. 4. *χαλκοῦν πῖνακα*. No such map had ever been seen before in Sparta. Anaximander, an Ionian philosopher, a few years before this time, made the first map of the world. Hecataeus the historian, a councillor of Aristagoras, by his great knowledge added much to the labours of Anaximander. The brass plate which Aristagoras carried probably came from the hands of Hecataeus.

1. 9. *Ἰώνων παῖδας*, 'the children of the Ionians.' The Ionians were properly all that division of the Greek race who looked to Athens as their political, and Delos as their religious centre. The Athenians however were ashamed of the name, which became appropriated by

those colonies of Athens which were founded in Asia Minor. The chief of these cities were Phocaea, Ephesus, Miletus on the mainland, and Chios and Samos among the islands. These colonies, founded about the tenth century before Christ, acquired before long so great prosperity that the first philosophers, geographers, and historians of Greece arose not in the mother country, but in the Ionian colonies. The colonies had been subject first to Croesus, next, on the fall of the Lydian power, to Persia, but they still possessed the right of governing themselves, and settling their own institutions.

1. 12. *πρῶστατε τῆς Ἑλλάδος*, 'you are the leading state in Greece.' For more than 250 years, ever since the establishment of the Spartan discipline by Lycurgus (about 780 B.C.), Sparta had been rising to this position. The power which she had shown in her wars with Tegea, Messenia, Argos was the greatest in Greece; at the same time her constitution, which had remained almost unchanged from the heroic and legendary times of Greek history, impressed surrounding states; the respect which Sparta both paid to and received from the Delphic Oracle assisted the pre-eminence; above all perhaps the nature of her social organisation, which abolished the distinction between rich and poor, and aimed at making perpetual the homely wisdom and thrifty life of early Greece, caused the various states of Hellenic name to acknowledge that Sparta was their head.

1. 13. *θεοὶ οἱ Ἕλληνοι*. The gods of all Greece, distinguished from the patron deities of separate states. Such divinities were Olympian Zeus, Pythian Apollo, Isthmian Poseidon; in the worship of these gods all of Hellenic name could share.

1. 20. *εὐπετεῖς χειρωθῆναί εἰσιν*. Herodotus distinctly says afterwards that the defeat of the Persians was not

due to want of courage, but to their defective weapons and their inactivity of mind. The arms of the Greek hoplite, or heavy-armed soldier, were greaves on his legs (*κνημίδες*); his cuirass, or breastplate (*θώραξ*); his sword (*ξίφος*), which hung on his left side; the large, round metal shield (*ἀσπίς*), which hung in battle on his left arm; and for the right hand two spears (*δύο δόρατα*).

l. 24. *θυμῷ βουλόμενοι*, 'by a wish of your heart;'
θυμῷ should not be translated 'with all your heart,' which the words would mean in strict Attic Greek. *θυμῷ βούλεσθαι* here is an expression borrowed from the phraseology of Homer, who defines wishes and thoughts by *ἐνὶ φρεσὶ, κατὰ θυμόν, θυμῷ, &c., the place where they arise.*

l. 27. *τῶνδε οἶδε*, 'the Ionians *here*, the Lydians *here*.' The pronouns mark the motion of Aristagoras as he pointed out the places on the map.

Λυδοί. Lydia had been a powerful kingdom in Asia Minor. It existed for many hundred years, and rose to great power by wealth and commerce, as well as in war. The kingdom extended from the Halys (Kizil Irmak) westwards, and embraced the Greek colonies on the coast, which were first conquered by the Lydians. Croesus, the last and most powerful king of Lydia, had been conquered by Cyrus (546 B.C.), the first king of Persia.

l. 31. *φρύγες*. In historic times the Phrygians have not the same position as they appear to have had in earlier days. Their chief influence probably was that they spread into Greece the worship of Cybele and Bacchus.

l. 34. *Καππαδόκαι οὗς ἡμεῖς Συρίους καλοῦμεν*. The Cappadocians was the name given them by the Persians. From their being called Syrians by the Greeks, it would

appear that tribes of Semitic origin had invaded Asia Minor from the south.

l. 41. ἐν ᾗ δὴ, 'in which at last.' Susa is the end of the march.

l. 48. μάχας ἀναβάλλεσθαι, κ.τ.λ. The Messenians, the Arcadians, and the Argives were the three rivals of Sparta in the Peloponnesus. To prevent their annihilation by these states, the people of Sparta agreed to accept the laws of Lycurgus. After successful conflict with them they acquired the position of the leading state in Greece. The Messenian wars lasted from B.C. 743 to 724, and again from 685 to 668. After this Messenia was part of Laconia.

The wars with Arcadia ended about B.C. 560, when the ancient city of Tegea was conquered.

Of the wars with Argos few details are known. We know that in the early Greece of epic legend Argos is great and powerful, Sparta comparatively unimportant. In historic times Sparta is powerful, Argos has dwindled into weakness. We cannot trace the steps by which this change was accomplished.

In 547 B.C. the power of Argos had been humbled by Sparta in a pitched battle.

l. 54. ὃ ξέρε. Observe the short Spartan replies, so graphically reproduced by Herodotus in this tale.

l. 74. ἄτε ἱκετεύων. 'In the manner of a suppliant.' The ceremony of supplication is in many ways interesting and touching. It originated in the early times when there were no royal or legal courts throughout the country. The land was inhabited by small clanships or communities, akin to each other by family and birth, governed by a chief chosen from the old men of the tribe. To such a head of a household a member of a neighbouring community might appeal for help and protection. He

took in his hand an olive-bough, the symbol of peace, and obtaining admission to the chief's hall, knelt down before the hearth, the sacred altar of the house, and there laid down his suppliant bough. This done, his own person was secure from harm; it was held wrong to give up to his enemies a man who thus sought protection. The suppliant then told to the chief of the household his tale, and in the name of Zeus Hikesios, the god who 'sends out the poor man and the beggar, and who stands at the side of the revered suppliant,' asked for help and assistance. If the chief took the suppliant by the hand and raised him from the altar, he thereby undertook to assure his safety and to maintain his quarrel. If not, he left him, as Cleomenes here leaves Aristagoras.

This custom of early times (see Hom. Il. 23. 85) remained even in historic Greece.

We read (Thuc. i. 135) that Themistocles in the later years of his life, being accused of being privy to the treachery of Pausanias, fled from Peloponnesus to Corcyra, and from Corcyra to the mainland of Epirus. Here he was forced, for want of other lodging, to take refuge in the palace of Admetus, king of the Molossians, who was his enemy. Themistocles first spoke to the wife of the king, and was told by her to take her child in his arms, sit down by the hearth, and await the return of Admetus. The king on his return, forgetting their former difference, raised him up from where he sate with the child in his arms, and conducted him safely to Pydna in Macedonia, though offered great rewards by Sparta and Athens if he would give up his suppliant.

l. 77. Γοργώ. This girl was afterwards the wife of Leonidas. She is said to have found out a message which puzzled the Spartan authorities to whom it was sent. Demaratus, in his exile at the Persian court, during

the preparations for the expedition of Xerxes, sent a message to Sparta. The messenger came bearing a tablet on which no writing was visible. 'The Lacedaemonians could not interpret the meaning, until, as I am told, Gorgo, the daughter of Cleomenes and wife of Leonidas, by her own ingenuity suggested to them, that if they scraped off the wax they would find letters on the wood. They did so, read the message, and sent warning to the other Greeks.' (Herod. 7. 239.)

The Spartans were more equitable than the rest of the Greek states in the treatment they accorded to women. They educated girls with exactly the same care as they educated boys, and would not allow them to spend their time in spinning and sewing. They were rewarded for this consideration. Women in Sparta were similar in tone and compass of mind to their husbands, and assisted them in maintaining the public feeling of the country.

l. 78. ἐτύγγαυεν ὄν. ὄν must be taken twice; once ἐτύγγαυεν ὄν αὐτῷ, again ὄν ἡλικίαν ἐτῶν ὀκτώ. *Synt.*, § 14, 38.

l. 81. δέκα ταλάντων, £2450. Money was always a temptation to a Spartan. To Cleomenes it must have been more than an ordinary temptation, as the possession of so much money would have been a help to him in furthering his ambitious designs.

l. 95. ἐδυνάστευε μέγιστα. The strength of the Athenians was due to two causes, their own political unity, and their proved superiority to their neighbours in the field. The unity of Athens dated from the time of Theseus, the mythical king who united all the previously independent townships of Attica into one state, Athens.

The most powerful neighbours of Attica were the Thebans on one side and Euboea on the other. Both of these enemies the Athenians had lately defeated in two

battles fought on the same day. This was one of the ways in which they proved the new energy which grew up in the state on the expulsion of the house of Peisistratus. We may quote the words of Herodotus (5. 78). 'Thus the Athenians grew in power; a proof that equality is a good thing not only on one side but on all. While the Athenians were under tyrants they were not superior to any of their neighbours in the field, but on the removal of the tyrants they were quite without a rival. This proves that when restrained they worked under their strength as men who work for a master, but when they were free each of them exerted himself to work for his own interest.'

l. 101. Μιλήσιοι Ἀθηναίων εἰσὶν ἄποικοι. Herodotus, (1. 146) in enumerating the various races of the mixed people who joined in emigrating to Ionia, says that those who consider themselves the purest Ionians started from the state-hall of Athens. They took with them the sacred fire from the hearth of the city of Athens.

It is not often that we find a Greek mother-city assisting its colony. For this three reasons may be given. The difficulty of communication was very great in early Greece, so that there could be little more than a formal intercourse between cities so far removed, as Cyme in Euboea was from Cumae in Italy. Again, the difficulties of the mother-state to preserve the home-community from danger were too pressing to allow much time to be spent in care of her distant children. Again, the whole system of Greek life was in favour of every city being a separate centre of government, so that it was the wish of the colonists to be left to their own resources.

l. 107. τρεῖς μυριάδας. About this time then the number of Athenian freemen was 30,000.

l. 111. αὐταὶ δὲ αἱ νῆες. These words are an evident

reproduction of the words in which Homer describes the ships in which Paris stole Helen from Lacedaemon. In Iliad 5. 59 we read, 'Then Meriones slew Phereclus, son of the carpenter Harmonides, who had skill of hand to frame all curious works; for Pallas Athene loved him beyond other men. He also framed for Alexander the balanced ships, beginners of evil (*νῆας εἰσας ἀρχεκάκους*), which became an evil thing to all Trojans and to himself, since he knew not at all the will of the gods.'

Afterwards (I. 358) we have another instance where the language and thought are directly borrowed from Homer. This identity of language does not arise by chance, but is caused by the similarity which exists between the subjects of the Iliad and of Herodotus. The Homeric poet, divining the greatness of his own nation, its essential unity and superiority to surrounding peoples, created from the legends floating around him an ideal and glorious past, when the strength of Greece, not disunited or divided, fought side by side in war with the children of the East. What to Homer was a dream of the future, seen in the image of the past, was to Herodotus a present reality. His fathers had seen a united Greece face and beat back wave after wave of Eastern aggression. That is the conflict which he narrates with the spirit and flow, and even the words, of his epic predecessor.

1. 115. Ἐρετριέων. Eretria in Euboea was one of the first states in Greece to acquire maritime power. The Eretrians had in early times a war with their neighbours in Chalcis, in which they were assisted by the Milesians. In return for this assistance, they now send these five triremes to assist Miletus.

1. 116. οἱ ἄλλοι σύμμαχοι. The Greek states in Asia Minor.

l. 117. αὐτὸς μὲν δὴ οὐκ ἐστρατεύετο. The end of Aristagoras is thus described by Herodotus (5. 124). 'On the capture of these cities, Aristagoras of Miletus proved himself a coward. After he had disturbed Ionia and thrown great interests into confusion, he saw the issue, and resolved to run away. Placing Miletus in the hands of Pythagoras, an important citizen, he sailed off himself to Thrace. He allowed any Milesian who wished to go with him, and seized the land against which he went. He and his army were soon after treacherously destroyed by some Thracians who were besieged by him, and professed to be leaving their city under a truce.'

l. 126. Σάρδεις. Sardis had formerly been the capital of Lydia, and was now the seat of Persian power in Asia Minor. Artaphernes, a son of Hystaspes and brother of Darius, was the satrap, or resident governor, in Sardis.

l. 137. θεοῦ Κυβήβης. Cybebe, Cybèle, or Rhea was a great goddess of the Eastern world, and appears among many of the earliest traditions of Greece. She personifies the fertility of the earth, and was said to be the mother of Zeus and of all the gods. She is represented with lions couching at her feet, an emblem of the power which she exercises in taming the strongest of animals. On her head is a crown of towers, implying that the cities of men are the ornaments and glory of the goddess of the earth, and arise by her protection and favour.

By a beautiful simile, Virgil (Aen. 6. 784-787) says that Rome, the mother-city of so many noble sons, appears

'qualis Berecynthia mater

Invehitur curru Phrygiæ turrita per urbes,
Laeta deum partu, centum complexa nepotes,
Omnis caelicolas, omnis supera alta tenentis.'

Milton, in the Arcades, thus compliments the Countess of Derby,

‘Might she the wise Latona be,
Or the towrèd Cybele
Mother of a hundred gods?’

l. 138. ἀντενεπίμψασαν τὰ ἐν Ἑλλήσιν ἱερά. The Persians, while respecting Delos, destroyed the local temples of Athens and other cities which they took.

l. 157. Πεισιστρατιδῶν. The Peisistratidae were Hippias and his family and connexions. Peisistratus was the head of an old family, who traced their descent to Nestor, the aged councillor of the Iliad. In early times the house had settled in Attica, and was said to be connected with Codrus, the last king of Athens.

Peisistratus had made himself absolute ruler, or tyrant, of Athens, and held this position, with two intervals when he was forced to flee, from 560 to 527 B.C. His son Hippias then ruled till 510, when he was deposed by the action of the democracy in Athens led by the Alcmaeonid family, assisted by the Spartans under Cleomenes. Hippias fled to Persia, and never ceased to urge Darius to subdue Attica and reinstate him in the tyranny.

l. 161. γῆν τε καὶ ὕδωρ. Earth and water were symbols of submission commonly demanded by the Persians.

l. 163. Δᾶτιν ὄντα Μῆδον γένος. Although the Medes had been conquered by the Persians, it seems that the Persians were unable to control their vast possessions without employing the skill and organising powers of the Medes. The Persians, like Mardonius, were a gallant and brave race, but they had not as a rule the mental powers necessary for carrying on a government or a large expedition. Artaphernes, the nephew of Darius, was probably sent as the nominal colleague of Datis, that he might learn from him the art required for the

government of large bodies of men. 'There are few men,' said the Duke of Wellington, 'able to direct a hundred thousand men.'

l. 171. ὁ ναυτικὸς πᾶς στρατός. Chiefly Phoenician and Egyptian ships.

l. 177. τῶν νήσων. The Cyclades.

l. 189. ἐν ᾗ χώρα οἱ δύο θεοὶ ἐγένοντο, ταύτην μὴδὲν σίνεσθαι. The Persians recognised in the worship of Apollo and Artemis at Delos the worship of the Sun and Moon, their own divinities. Herodotus (i. 131) thus describes the worship of the Persians. 'It is not their custom to make statues, temples and altars; indeed they consider it foolish in any one to do so, for the reason, I believe, that they do not, as the Greeks do, conceive the gods to have human shapes. They ascend the most lofty mountains, and there sacrifice to Zeus, the whole circle of the heavens. They sacrifice also to the sun and the moon, and earth and fire, and water and winds.'

Thus the Persian religion was a pure worship of the powers of nature. Compare note on p. 177.

l. 198. Δῆλος ἐκινήθη. Greece was shaken to its foundations. Delos, the old centre of the religious life of Greece, was moved by an earthquake. This event has more than a literal meaning. The Persian wars, by introducing into Greece new ideas of wealth and power, of social and religious economy, completely disturbed and overthrew the old life of the Greece which had circled round Delos, a life based on poverty and thrift, simplicity of thought, and unquestioning piety.

l. 232. καθηγείτο Ἰππίας εἰς τὸν Μαραθῶνα. On this passage the words of Mr. Grote may be quoted. 'Forty-seven years had elapsed since Hippias had made as a young man this same passage, from Eretria to Marathon,

in conjunction with his father Peisistratus, on the occasion of the second restoration of the latter. On that previous occasion, the force accompanying the father had been immeasurably inferior to that which now seconded the son. Yet it had been found amply sufficient to carry him in triumph to Athens, with feeble opposition from citizens alike irresolute and disunited. And the march of Hippias from Marathon to Athens would now have been equally easy, had not the Athenians whom he found been men radically different from those whom he had left.'

l. 234. *ἐβοήθουν καὶ αὐτοί.* Among the Athenians who marched from the city was Aeschylus the poet. He was more proud of having fought at Marathon than of having written his poems, as he shows in the words of the epitaph which he wrote for himself. 'Of his glorious bravery the wold of Marathon may tell, and the long-haired Mede who found it out.'

*ἀλκὴν δ' εὐδόκιμον Μαραθῶνιον ἄλσος ἂν εἴποι
καὶ βαθυχαιτήεις Μῆδος ἐπιστάμενος.*

l. 235. *στρατηγοὶ δέκα.* The strategi or generals were officers corresponding to the ten tribes named in l. 319. Cleisthenes had divided the Athenians into ten new tribes, each named from a hero of the country. For each of these tribes was appointed a strategus, or director of land and sea forces. The strategi commanded in rotation.

Μιλτιάδης. Miltiades was a member of one of the oldest houses in Attica, tracing his descent to the hero Aeacus, the grandfather of Achilles.

He was specially fitted to command his countrymen against the Persians, because he had already had experience both of government and of the Persians. In the previous generation, his grand-uncle, also called

Miltiades, had accepted the position of founder of a colony on the Thracian Chersonese. To this authority Miltiades the younger had succeeded, and as tyrant of the Chersonese had come into collision with the Persians. When Darius invaded Scythia, and did not return to the Danube within the time which he had appointed, Miltiades advised to destroy the bridge over the Danube. Had this advice been taken, Darius himself and all his army must have perished. As it was not taken, but had been openly given, the position of Miltiades in Thrace was insecure, and he returned to Athens, to prepare his countrymen for the ensuing struggle.

l. 241. ὁ Πάν περιπίπτει. Pan was an Arcadian god, presiding over flocks and animals, woods and groves. To his influence were ascribed the sudden frights which terrify a man who walks alone through the woods. He seems here to promise to Pheidippides that he will throw a similar panic (for this word is derived from Pan) into the hosts of the Persians.

l. 253. δευτεραῖος ἦν ἐν Σπάρτῃ. He reached Sparta the day after he left Athens. The distance was about 125 miles. It is unfortunate that Herodotus has not more exactly recorded the time of this remarkable run.

l. 254. τοὺς ἄρχοντας. The board of the five Ephors, in whose hands was the whole internal government of Sparta.

l. 261. ἀδύνατα δὲ αὐτοῖς ἦν. The Spartans were most observant of the religious traditions of their country, and it would be quite wrong to suppose this a mere excuse got up by them to avoid assisting the Athenians. The speed with which they afterwards (l. 398) marched northwards proves how much they were in earnest.

l. 269. οἱ Πλαταιεῖς. In B.C. 519, the people of Plataea in Boeotia refused allegiance to Thebes, and appealed to the king of the Lacedaemonians to protect them against

a city which threatened to take away their independence. Cleomenes refused them assistance, and referred them to the Athenians, saying that they were well able to assist the distressed. His real wish, says Herodotus, was to embroil Athens with Thebes. What trouble the Athenians had undertaken on behalf of the Plataeans is not known.

l. 276. *ἐνίκα*. 'Was *likely* to prevail.'

l. 279. *ὁ πολέμαρχος*. The Polemarch was the third archon, or magistrate. Before the establishment of the democracy, it had been his duty to command in war. This passage proves that he was not at once, although he afterwards was, superseded by the strategi. He commanded the right wing of the army, but he did not apparently join in the council of the generals until they were found to be equally divided. Then an appeal was made to the casting-vote of the Polemarch.

l. 280. *Ἀφιδναῖος*. Aphidnae, a town and deme of Attica, lay in the upper waters of the river Marathon. Thus the field of battle must have been ground very familiar to Callimachus.

l. 284. *τὸν ἅπαντα ἀνθρώπων βίον*. Miltiades rightly conceives the struggle between the Greek and the Persian as affecting not only the present history of Athens, but all the future history of mankind.

οὐδὲ Ἄρμωδιός τε καὶ Ἀριστογείτων λείπουσι. Harmodius and Aristogiton were two men who in 514 B.C. conspired to overthrow the dynasty of the Peisistratidae by murdering Hippias and his brother Hipparchus. They attacked Hipparchus as he was arranging the Panathenaic festival, and slew him. They were then themselves arrested and executed. This act of violence only served to change the character of the rule of Hippias. He had hitherto been mild towards individuals, and respectful

towards the old laws of the country, as his father had been. During the next four years he was a cruel and arbitrary ruler, like the despots of other cities. Though Harmodius and Aristogiton had done no real service to their country, they became, from the mere fact of their opposition to the tyrants, the heroes of popular tradition and song.

l. 287. *δέδοκται ἃ πείσονται παραδ.* 'Ιπ. The results of tyranny are pithily summed up by Herodotus (3. 80). 'It disturbs the laws of a country, outrages women, and kills men without trial.'

l. 296. *στάσιν.* Such as had already ruined Eretria. The friends of Hippias were still strong in Athens.

l. 311. *Μ. παρεδίδοσαν.* It should be observed that the generals who did not agree with Miltiades yet put no obstacles in his way. It was settled that they should fight, and they gave a loyal adherence to the resolution.

l. 312. *ἐποιεῖτο—ἐγένετο.* Distinguish between the imperf., 'was not *willing* to make,' of *continued* action, and the aor., 'before the day *came*,' a *momentary* occurrence.

l. 319. *αἱ φυλαί.* These were the ten tribes, created by Cleisthenes, and named after old heroes of the country, such as Cecrops, Ajax, Erechtheus.

l. 320. *τὸ εὐώνυμον κέρας.* The left wing was the position of second importance in the army.

l. 322. *πανηγύρεις τὰς ἐν ταῖς π. γ.* The chief four-yearly festival at Athens was that of the great Panathenaea. It was held in honour of Athene by all the towns of Attica. The ceremonies lasted for about twelve days. The feast was opened by a public assembly (*πανήγυρις*), when a bull from every town in Attica was sacrificed. It was closed by the great procession in which the robe, made by Athenian maidens of high rank,

was carried through the streets of Athens to the statue of Athene Polias (Saviour of the City) on the Acropolis. In this procession all the inhabitants of Attica are said to have taken a part. The intermediate days were taken up with entertainments of various kinds; races in the stadium, recitations of the Homeric poems, the torch-race at night. In one of these assemblies Herodotus is said to have read aloud portions of his history.

l. 327. τὸ στρατόπεδον. The subject of the sentence has no verb attached to itself directly; τὸ σ. is repeated in τὸ μὲν αὐτοῦ μέσον and τὸ δὲ κέρας ἐκάτερον, the three parts which compose the whole.

l. 333. ἦσαν. The subject is τὸ μεταίχμιον, but the number of the verb agrees with στάδιοι, the complement. This is simply because the verb is nearer the plural word, and is attracted into its number.

l. 346. φόβος ἀκοῦσαι, 'a terrible thing to hear of.' Observe that the infinitive is a substantive, = ἐν τῇ ἀκοῇ, a terrible thing *in the hearing*. *Synt.* § 74, 77.

l. 358. πῦρ τε ἦτουν καὶ ἐπελαμβάνοντο τῶν νεῶν. A reproduction of the passage in the Iliad where Hector calls for fire to destroy the ships of the Greeks.

Ἐκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐκὶ μεθίη

ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·

Οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν. Il. 15. 718.

l. 360. ἀνὴρ γενόμενος ἀγαθός, 'after bearing himself bravely,' 'fighting bravely.' This is a common expression of Herodotus for personal valour in action.

l. 362. Κυναίγειρος ὁ Εὐφορίωνος. Cynaegirus was a brother of the poet Aeschylus.

l. 376. τῷ ἐν Κυνοσάργει. Cynosarges was a suburb of Athens, sacred to Heracles, on the slope of Mount Lycabettus. The distance between Marathon and Athens is about twenty miles.

l. 377. **Φαλήρῳ.** Phalerum was the seaport of Athens, until Peiraeus, which had two harbours, was made by Themistocles the port of Athens both for mercantile and warlike purposes.

l. 390. **ἤκουσα.** Herodotus had been so informed in Athens. This tale illustrates at once the simplicity of the men who fought at Marathon, men who heard Pan in the rustling tree and saw phantom warriors joining like the Homeric gods in the battle; and at the same time the sources from which Herodotus drew his information.

l. 398. **τριταῖοι,** 'in two days.' The Spartans must have marched fifty or sixty miles a day, over ground which involved two ascents of 3000 feet each.

SECTION II.

THERMOPYLAE.

l. 14. **Καμβύσου.** Cambyses was the son of Cyrus, and predecessor of Darius. He reigned from 530 to 521, and in the year 525 conquered Egypt, which he ruled very rigorously.

l. 19. **ἀποδείξαντα βασιλέα.** The plurality of wives and families of Eastern kings was a very disturbing element in the government. Hence it was expedient that a king, before undertaking a dangerous expedition, should declare which of his sons should, in case of his own death, succeed to the throne. So, in the Old Testament, on the death of David, the contention between Adonijah the

son of Haggith, and Solomon the son of Bathsheba, was only settled by the deaths of Adonijah and Joab, his chief supporter.

l. 78. τὰ ὑπερέχοντα πάντα κολοῦειν, 'it is the habit of the god to cut down all which exalts itself.' This, we have seen (p. 128), may be said to be the chief religious conception in the mind of Herodotus.

l. 93. τὰς γεφύρας. The bridges of boats which Xerxes had made over the Hellespont.

l. 151. Δημάρατον τὸν Ἀριστέως. Demaratus had been king of Sparta from B.C. 510 to 491. He was then expelled from the throne, owing to the jealousy and hatred of Cleomenes, on pretence of being illegitimate, and having no right to the royal throne.

Leotychides, who succeeded to the throne of Demaratus, soon after, at a celebration of the Gymnopaedia, sent his servant to ask Demaratus how he liked being a magistrate after being a king. Demaratus was unable to bear an insult thus publicly offered, and soon after fled to the court of Persia. Whether he was really anxious, like Hippias, that his country should be enslaved, or while himself exiled hoped for the prosperity of his country, is a question on which Herodotus hesitated to pronounce an opinion. In the pages of Herodotus he acts the part of the chorus in a play, or of a character, such as Faulconbridge in Shakespeare's King John, whose wisdom is a running commentary on the events which succeed each other on the stage. He gives a Greek criticism on Persian movements and character.

l. 162. μὴ ὄντες ἄρθμοι, 'supposing them not to be united.' If the words had meant 'since they are not united,' the negative would have been οὐ.

l. 170. ἃ μὴ . . τις ἀλώσεται, 'words of such a kind that a man will not afterwards be proved to speak

falsely.' *Ea me dicere iubes, quae postea non falsa evadant.*

l. 191. ἐθελήσεις, 'will you consent?' ἐθέλω, like Lat. *volo*, referring not to a permanent state of mind, 'to be willing,' but to a definite act, 'to consent.'

l. 194. τὸ διπλάσιον. The Spartan king had two portions (διμοιρία) at the public meal, and, if necessary (so at least Herodotus believed), two votes in the senate; he should therefore, Xerxes maintains, be able to do double service.

l. 200. οἱ τε Ἑλλήνων, 'et ii Graecorum qui.'

l. 224. ὥς ἐγώ κ.τ.λ., 'what my feelings to them are in my present position.'

l. 234. οἱ ἕκαστός φησι, 'who asserts that each of them is a match for three Greeks.' ἕκαστος, like Lat. *quisque*, is used in reference to a plural subject. *Romani cum suis quisque praeda domum redeunt.* φησί is attracted into the singular by the force of ἕκαστος, which is the next word.

l. 239. δεσπότης. The story of Darius and his servant (p. 13) has shown that the Persians apply this title to their king. The word is therefore full of meaning. The Greeks give to law and principle only their unquestioning allegiance. The Law is their king.

l. 241. οὐκ ἔων φεύγειν. Very probably these words are taken from the *sacramentum*, or military oath taken by the Spartan when he became of age and was able to serve in the army of his country.

l. 265. τῶν περὶ τὴν Ἑλλάδα Ἑλλήνων τῶν τὰ ἀμείνω φρονούντων, 'the Greeks of the mother-country who chose the better cause.' περὶ τὴν Ἑλλάδα cannot be constructed along with φρονούντων, owing to the presence of the second τῶν.

l. 269. καταλλάσσεσθαι τὰς ἑχθρας. Themistocles is said to have proposed this wise resolution. The only

similar truce to which he could appeal was the cessation of hostilities which was observed by Greek states every four years during the celebration of the Olympian games.

l. 271. Ἀθηναίοις τε καὶ Αἰγινήταις. It was to meet the demands of this war that Themistocles had (see p. 26) persuaded his countrymen to build the two hundred ships with which they were able to meet the Persians.

l. 275. ἡ νικῶσα γνώμη. The opinion which had nearly prevailed was that they should confine their defences to the Isthmus. This proposal, which came from the Peloponnesus, was resisted by the Athenians, and finally rejected through the patriotism of Leonidas.

l. 292. τὸ ἐπὶ ταύτης τῆς ἡπείρου, 'looking towards this continent,' i. e. towards Greece.

l. 323. τὸ τεῖχος. The wall was a fortification which the Lacedaemonians had thrown up over the narrowest part of the pass which they were resolved to defend.

l. 328. κόμας. The Spartans wore long hair. It was a custom of early Greece (κάρη κομόωντες Ἀχαιοί), which probably distinguished the warlike and governing race from the weaker tribes, and, like many other early customs, was retained at Sparta.

l. 370. πολλοὶ μὲν ἄνθρωποι, ὀλίγοι δὲ ἄνδρες, 'many human beings, but few men.' Burnouf derives ἄνθρωπος from ἀνῆρ, ὤψ, the mere appearance of a man; ἀνῆρ is the man, the warrior of pure Aryan descent. Compare in Latin *homo* and *vir*. Cicero says of Marius (Tusc. Disp. 2. 53), *Et tulit dolorem ut vir, et, ut homo, majorem ferre sine causa necessaria noluit*.

l. 375. ἀθανάτους. The body-guard of the Persian king consisted of 10,000 Persians. They were named the Immortals, because as each of them was appointed to his place in the body, his successor was named at the same

time. Death thus could not create any change in the ranks.

l. 376. Ὑδάρνης. Hydarnes was one of the seven conspirators who helped to raise Darius to the throne.

l. 394. λέγεται βασιλέα. In Latin *dicitur* could not be used impersonally. The sentence would run; *dicitur rex ter e sede sua subsiluisse, veritus ne exercitus periret.*

l. 414. ὧν ἐστρατήγει. '*Eos quibus Hydarnes praeftuit.*'

l. 415. περὶ λύχνων ἀφάς, 'about lamp-lighting time.' Time is not unfrequently marked by the employment common at the hour named. So evening in Homer is βουλευτόνδε, 'the loosing-time,' as evening is still called in the south of Scotland. Shakespeare (Rich. III. act v. sc. 3) describes evening thus, as the roosting-time;

'Thomas, the Earl of Surrey, and himself

Much about cock-shut time, from troop to troop

Went through the army, cheering up the soldiers.'

l. 417. Θεσσαλοῖς καθηγήσαντο. The allusion is to a war between the Thessalians and Phocians, in which the invading army of Thessaly had suffered severe defeats from the Phocians.

l. 427. Μελάμπυγος. Three remarkable rocks which stand in the pass of Thermopylae received these names from the following legend. Melampygos or Black-thigh is Heracles, the huge, shaggy hero. The Kerkopes or Tail-faces were two dwarfs who, as Heracles went through the pass, stole from him some of his goods. He caught the offenders, and slung them over his shoulder. By their jokes and drollery, which roused the laughter of the good-natured hero, they saved themselves from punishment.

l. 430. τὸν Ἀσωπὸν. This Asopus, which flows into the Maliac gulf, must not be confused with the Asopus in Boeotia, which flows into the sea between Boeotia and Attica.

l. 438. ὦν, attraction for ὑπὸ τούτων ὕφ' ὧν εἴρηται τὴν εἰσβολὴν φυλάσσεσθαι.

l. 458. οἱ δέ, the subject is somewhat needlessly repeated.

l. 461. ὁ μάντις Μεγιστίας. Megistias was an Acarnanian, who traced his descent to Melampus, who was said to have been the first prophet and the first physician. Owing to the great reputation of his house, he was chosen to take the omens for the united army.

l. 462. ἄμ' ἔφ. It was customary to sacrifice before the dawn. See p. 101, l. 288.

l. 468. οὐκ εἶων τὴν τάξιν ἐκλιπεῖν, 'refused to leave their post;' see l. 241, and note. It was still possible to retire by the road beside the sea-coast, which the Persians had not occupied.

l. 474. αὐτῷ. In this sentence an ἔφη should be supplied, and for αὐτῷ, which applies to Leonidas, the subject of ἔφη, αὐτῷ would be more grammatical.

l. 481. μένοντι . . ἐλείπετο. 'If he stayed there great glory would remain to him, and the welfare of Sparta would not be destroyed.' These are stated as the thought of the king before the event, not as historic facts. Hence the imperfect.

l. 485. γενέσθαι. The aorist is used for the future after words which express necessity or the will of a god.

l. 490. ἄστν ἐρικυδές. Observe that the ν of ἄστν and the ε of ἐρικυδές must be scanned as one short syllable.

l. 492. βασιλῇ. This contraction is unknown to Attic Greek prose.

l. 493. τόν, 'him,' 'the invader.' The article is used for the demonstrative pronoun, which it was in early Greek. λεόντων refers to the name Leonidas.

l. 500. τῷδε, the '*following*,' τούτου, the '*previous*' circumstance.

l. 511. Θηβαῖοι. The Thebans had not yet become, as they were in the succeeding campaign, the active partisans of the Persians. Leonidas designed by making them stay, to commit them so much that they would neither afterwards wish to join the Persians, nor the Persians be willing to accept them.

l. 514. Θεςπιεῖς. Thespieae and Plataea were the only cities in Boeotia which refused earth and water to Xerxes. Thebes was always at enmity with Thespieae, and at last (B.C. 370) destroyed this ancient and gallant city.

l. 520. ἀγορᾶς πληθώρα, 'the time of full market,' i.e. the hours before midday. In l. 462, Megistias had prophesied their death ἄμ' ἔφ, which refers to the same time.

l. 537. ἦν δέ. 'No reckoning was made of their losses;' the neut. τοῦ ἀπολλυμένου = τῶν ἀπολλυμένων.

l. 557. μαχόμενοι ὑπὲρ τοῦ νεκροῦ. This reminds us of the Homeric battle, when the Trojans, though they slew Patroclus, were unable to gain possession of his body.

l. 565. ἐπὶ τὸν κολωνόν, 'upon the hill.' Herodotus speaks as if the ground of the pass was quite familiar to himself.

l. 567. λέων. Evidently in reference to the name Leonidas.

l. 581. τὸν δέ, acc. dependent on φασίν in l. 576.

SECTION III.

P L A T A E A.

l. 3. *συνελέγετο . . ἀφίκετο*. Observe the tenses; ‘before the infantry *was gathering*, the navy *arrived*.’

l. 7. *τοῖς Θεσσαλίας ἡγουμένοις*. The commanders of Thessaly were the Aleuadae, an ancient and princely house of Larissa. The Thessalians never had free governments like the states of Southern Greece; despots themselves, they sided with the despotic power of Persia.

l. 13. *οἱ Θηβαῖοι*. The Thebans by this time had become open partisans of Persia.

l. 18. *κατὰ τὸ ἰσχυρόν*. Join with *περιγίγνεσθαι*.

l. 22. *ἔξεις*, ‘you will crush,’ ‘bring to an end.’

l. 47. *οὐθ’ ἱππασίμη*. Attica is so full of lofty mountains, Pentelicus, Hymettus and others, that the operations of cavalry, the strong arm of the Persian force, were impossible.

l. 53. *διὰ Δ*. If a map be consulted, it will show that Deceleia is the most central position in Attica, commanding not only the plains of the Cephissus and Marathon, but also the entrance into Boeotia.

l. 70. *ἤκουον*. This, like the tale of Epizelus, shows the care with which Herodotus investigated the circumstances which he narrates.

l. 72. *Ὀρχομένῳ*. Orchomenus, a city beside the lake Copais in Boeotia, was a very ancient city. Its massive ruins are now among the most interesting in Greece.

l. 75. *κλίνει*, the subject is *τὸν Ἀτταγῖνον*.

l. 80. *ὁμοτράπεζος*, because he had eaten with him; *ὁμόσπονδος*, because he had drunk with him.

l. 96. *ἐχθίστη ὀδύνη*. ‘This is the bitterest pang known to mankind, that a man should have many thoughts and

no power.' These words might stand as a motto for Shakespeare's tragedy 'Hamlet.'

l. 112. ἐπὶ τῆς ὑπωρείας. They took up this position in order not to be assailed by the Persian cavalry, and to be able to keep up communications and receive supplies from the east.

l. 113. κατὰ τε ἔθνη καὶ κατὰ τέλη, 'according to their nations and their posts in the united army.'

l. 120. οὗτος Ἑλληνικοῖς ἱεροῖς ἐχρήτο. He was probably influenced in doing so by a belief that a prophet of Greece would be best able to prophesy in Greece.

l. 122. τῶν Τελλιαδῶν. In Elis there were at least three families of seers whose services were sought over all Greece. They were the Iamidae, the Clytiadae, the Telliadae.

l. 133. ἔνθα εἰσενηγέχθαι. Notice the infinitive in a relative sentence of reported speech. In Latin a subjunctive would have been used; *quo frumentum invectum esset*.

l. 135. τάδε, i. e. διαπέμπειν χρυσόν, ἄργυρον, ἐκπώματα.

l. 141. ἀνακινδυνεύειν, the subject is τοὺς Πέρσας.

l. 147. συμβάλλειν, 'that they should fight;' *pugnandum esse*.

l. 158. Ἀλέξανδρος ὁ Ἀμύντου. Alexander had been forced by Mardonius to submit to Persia, and in this campaign he followed Mardonius as his confidential adviser. At the same time he was at heart a Greek; he had resisted the Persian as long as he could; and was the first member of his house who claimed a right to contend as a Greek in the Olympic games.

l. 192. οἱ στρατηγοί. Of these the chief was Aristides.

l. 200. τὴν μάχην, 'their method of fighting.' See

l. 17.

l. 209. ἀλλὰ γὰρ ὠρρωδοῦμεν, 'we did not do so, for

we were afraid.' ἀλλὰ γάρ always gives a reason against some course being adopted. But no, for, &c.

l. 248. τὴν νῆσον, 'the island;' so the place was named. So in Thucydides Rhium on the Corinthian Gulf is called τὸ 'Ρίον, i. e. 'the promontory.' In our own language the article will sometimes be found used with names of places which are originally descriptive of the locality. Langholm in Dumfriesshire is called by the country people 'The Langholm;' i. e. the long field.

Whatever may have been the case in the time of Herodotus, there is not now any such 'island' on the battle-field of Plataea. The brooks which unite to form the Oeroe run more or less parallel to each other till they meet. They are enclosed by high and steep banks, so that the position must have been very favourable for avoiding the attacks of the Persian cavalry.

l. 275. οἱ πολλοὶ ἀπηλλάσσοντο. This movement, intended by the generals to be an orderly retreat, was in fact a flight, except on the part of the Spartans and Athenians.

l. 289. Ἀμομφάρετος. It is with the thought of such sturdy soldiers in his mind that Herodotus tells us (2. 243) that the Law forbids a Greek soldier to leave his post. This (see 343) was the word with which Amompharetus defended his conduct.

l. 290. τοῦ Πιτανατῶν λόχου. These words have given rise to much controversy. It is probable that the Lochos intended by Herodotus was a sixth division of the Spartan army. Pitana was one of the four quarters of the city of Sparta. As Thucydides informs us that there was no 'Division of Pitana' in the Spartan army, it is probable that the arrangement of the army in this campaign was unusual and that the men under command of Amompharetus were specially connected with Pitana.

l. 307. ὥς ἄλλα φρονούντων καὶ ἄλλα λεγόντων. This may have reference to the advice given by Cleomenes to the Plataeans, mentioned above (note on 1. 269), but it seems to be written more in the light of the feeling which existed between Athens and Sparta in the next generation, the time when Herodotus wrote his history.

l. 315. παρηγοροῦντο. Observe the imperfect, 'tried to persuade.' ἐπειθον, 'they were not influencing him at all.'

l. 333. λείψεσθαι, fut. mid. used as pass.

l. 366. τάδε, 'the places before you.' τάδε (as in 1. 27) represents the motion of the speaker's hand.

l. 372. οὐδένης ἄρα, 'worthless as it appears.' See 1. 46.

l. 388. ὥς δὴ ἀποδιδρασκόντων, 'as if they were really running away.'

l. 412. ἀδύνατόν τι βοηθεῖν, 'any impossibility of assisting us.'

ὅμεις δέ. This δέ is in apodosis, and only serves to introduce the principal verb.

l. 420. τὸ προσκείμενον, used collectively for οἱ προσκείμενοι; cf. τὸ ἀπολλύμενον in 2. 538.

l. 422. πεντακισμύριοι. There were 5000 Spartans and 5000 Perioeci. Each Spartan was attended by seven, each of the Perioeci by one Helot.

l. 428. φράξαντες τὰ γέρρα, 'making a fence of their wicker-shields.' The precise form of this fence is not quite certain. The shields seem to have been fixed in the ground so as to form a high palisade which completely covered the men behind. Once the fence was broken through, the Persians were defenceless.

l. 439. χρόνῳ ποτέ, 'after a time, at last.'

l. 440. ἀντίοι. With ἀντίοι supply ἦσαν; the advance implied in ἐχώρουν is out of place.

l. 456. οἱ δέ. δέ is in apodosis, as in l. 412.

l. 466. ἀναιρεῖται, ἀποθνήσκει, historic presents; observe the change from ἐπετελεῖτο.

l. 469. χρόνῳ ὕστερον. About 464 B.C. there was an earthquake at Sparta followed by a revolt of the Helots, who were descended from the old Messenians, and are therefore here called the Messenians. The death of Aeimnestus with his 300 was probably the great success of the insurgents, owing to which they were able to prolong the war for some years.

Stenyclerus is the name both of the old capital of Messenia; probably garrisoned by the Spartans, and also of a plain encircled by mountains in the upper valley of the Pamisus. The words of Herodotus seem most applicable to an engagement in the plain.

l. 482. αὐτοῖς, 'them,' i. e. both sides.

l. 502. εἰς καὶ ἐνεθήκοντα. This reckoning leaves out the Perioeci and Spartan allies who also fell.

l. 513. ὄνειδος καὶ ἀτιμίαν. The nature of this penalty is explained by Xenophon on p. 97. The very name 'ὁ τρέσας,' 'the craven,' given to any Spartan who was judged by his countryman to have impaired the honour of the state, was an unbearable penalty.

l. 515. Ἀμομφάρετος ὁ Σπαρτιάτης. From the addition 'the Spartan' it might be inferred that Poseidonius and Philocyon were only Perioeci. That however can hardly be possible, and it seems more probable that the words are added to distinguish Amompharetus the Spartan from another person of the same name or title.

l. 519. ἐκλιπόντα τὴν τάξιν. To 'keep his post' is again the standard by which the Spartans measure a soldier's conduct.

l. 528. Καλλικράτης γάρ. This touching incident is narrated by Herodotus with great simplicity and pathos.

l. 556. τὰ πρῶτα, 'a leading man among the Aeginetans.'

l. 563. λόγος σε ἔχῃ, 'that glory may possess you;' an inversion for σὺ ἔχῃς λόγον.

l. 602. τῷ ἐν Δελφοῖς θεῷ. Apollo.

l. 604. τῷ ἐν Ὀλυμπίᾳ θεῷ. Zeus Olympius.

l. 606. τῷ ἐν Ἰσθμῷ θεῷ. Poseidon.

SELECTIONS FROM XENOPHON.

XENOPHON was born at Athens about the year 444 B.C. and died about the year 355 B.C. This very long life fell upon troublous times, and Xenophon himself acted no small part in the whirl of events, the wars of races and of politics which rapidly succeeded each other in his lifetime.

As a boy of fourteen he may have heard the speech which Pericles delivered over the first men who fell in the Peloponnesian war; as a young man of twenty, he is said to have served (B.C. 424) in the disastrous fight of Delium, when, in contest with the Boeotians, the allies of Sparta, the Athenians received their first decided check in the war.

For the next twenty years (B.C. 424-403) we do not know much of the life of Xenophon beyond the fact of his having come under the influence of Socrates. The political events of these years must have had a great effect on Xenophon's mind. He probably regarded the failure of the Sicilian expedition and the other misfortunes of the war as the natural issue of democratic institutions. But if the conduct of the affairs

under the democracy and the loss of national honour consequent on defeat were painful to him, the conduct of the aristocratic party, to which he, as a knight, would naturally have belonged, was more humiliating. In 405 B. C. this party came into power, and established perhaps the most wicked and unjust government which has ever existed in an European city. They killed hundreds of their fellow-citizens without form of trial, and created such universal indignation, that after a misrule of eight months they were thrown from power by a general rising of their countrymen.

Tried by difficulties of this kind, and living amid such stirring scenes, Xenophon came under the influence of Socrates. The wisdom of the old man, his conversation and society, his method of discussing social and political questions, above all the pre-eminent position which both by his life and precepts he gave to duty, had a great effect not only to awaken and excite, but also to balance and steady the thoughts and powers of Xenophon, the young and ardent soldier, politician, and author. To Socrates we may trace Xenophon's knowledge of character both in himself and in others; and again the habits of clear thought, order, and method which appear in all his writings. But as Socrates was no admirer of Athenian institutions, and his beliefs were not in harmony with the beliefs of his countrymen, his influence did not tend to make Xenophon take a keener interest in the politics of Athens; and it was probably with feelings of no inconsiderable dislike to his native city that Xenophon in the year 401 joined the expedition under Cyrus.

The object and history of this expedition is well known. Cyrus proposed, by the help of 10,000 heavy-armed Greek soldiers, to hurl his brother Artaxerxes from the Persian throne, and possess himself of the sovereignty of

the East. The design was well conceived, and would have succeeded had it not been for the impetuous rashness of Cyrus himself.

Xenophon did not join the expedition in any office of command, but 'as the private friend of Proxenus, a Boeotian, and general of a division. This private position he was forced to leave on the death of Cyrus and the treacherous murder of the Greek generals by Tissaphernes. On a sudden the 10,000 found themselves without generals, in the heart of an enemy's country and a hostile population, without stores, and ninety days' march from the sea. The army, in a general meeting, recognised the powers of the Athenian Xenophon, and asked him to assume their command. He did so, associating with himself the Spartan Cheirisophus. In the retreat which followed, it was chiefly to the rare powers of Xenophon, his coolness, activity, and determination, that the army were safely landed at last in friendly ground.

The army, brought safely home, treated their brave general with generosity. They gave him a sufficient sum of money to end his days in prosperity and peace. Depositing the bulk of the sum so received in the temple of Diana at Ephesus (for temples in ancient times were the only secure banks), Xenophon returned to Athens in B. C. 399, after an absence of two years and a half. He found on his arrival that Socrates, his aged friend and master, had during his absence been tried, condemned, and executed by the Athenian people on a charge of introducing new deities and corrupting the youth. He at once began to collect memorials for writing a true account of the opinions, character, and influence of his dead teacher. This book, called the '*Memorabilia Socratis*,' or '*Memoirs of Socrates*,' remains to us.

The death of Socrates probably added fuel to Xeno-

phon's smouldering dislike of Athenian institutions. He had also become accustomed to habits of command, for the exercise of which his native city offered no field, so that it is not surprising that he soon left Athens to join the 10,000 in Asia as their general. This was a dubious step. The 10,000 were serving as part of a Lacedaemonian army in a 'war of race' against the Persians in Asia Minor. Athens had just ended a long war with Lacedaemon, and might before long be engaged against the same enemy. When therefore Xenophon served under the Lacedaemonian standard, the Athenians were quite justified in exiling him from Athens. He was exiled; whether at this time or a few years later is immaterial. The Athenians were undoubtedly justified in disqualifying any citizen from serving in their army or enjoying the benefits of their freedom whose sympathies were so plainly on the side of the bitter enemy of his country.

In 398 the supreme command of the army in Asia was assumed by Agesilaus the king of Sparta. The character of Agesilaus quite gained the heart of Xenophon; in public and in private life he thought him the model of a good man. Perhaps owing to this strong personal influence the next step in Xenophon's life is more doubtful than the last.

In 395 Athens, along with Thebes and the Coalition Party, declared war against Sparta. Agesilaus was recalled. Xenophon went with him; and in the next year (394) bore arms, in the distinguished command of the 10,000, against his native country in the bloody but indecisive battle of Coroneia. He had definitely taken up the position to which his judgment and feeling had always inclined. He became a Spartan, as far as a foreigner could become a Spartan. He had his children educated on Spartan principles.

The war over, Xenophon was without a country, exiled from Athens, unable to settle in Sparta. In this position his natural energy appears. With the money which he had deposited in the temple of Diana at Ephesus, he bought an estate at Skillus, near Olympia, in Elis. Here for twenty years he lived, quietly employed in duties very similar to those of a country gentleman in our own country.

On entering into possession, he first dedicated his land to Artemis, the goddess who presided over healthy and manly pursuits. Henceforth he regarded the goddess as the owner of his estate, himself merely as the steward of the goddess. He erected a chapel and altar to her, and, at an annual feast to which he summoned all the neighbouring villages, he offered to her the tithe of the produce of the land.

He was fond of horses and dogs, hunting and fishing, and at Skillus he had full opportunities for enjoying these tastes. He not only enjoyed them, but he also wrote treatises on them all, thus applying to his hours of leisure and sport the same habits of sensible observation and continued study which he gave to the pursuits of a soldier and a statesman.

It was probably during this happy life at Skillus that Xenophon wrote his chief works; the 'Hellenics,' the 'Education of Cyrus,' and the 'Economics' or 'Science of Housekeeping.' The Hellenics are a continuation of the History of Greece from the time when the History of Thucydides ceases. The Education of Cyrus is a treatise on the principles of education. The Economics has probably been the most popular of Xenophon's works. The subjects treated are the practical household relations of everyday life; the duties of husband, wife, and servants; the management of income; the use

of furniture; the laying out of lands, and growth of farm produce.

In such a subject, where real success can only be obtained by a happy union of theoretical and practical wisdom, Xenophon was eminently at home. The whole treatise is brimful of homely common sense, and pictures an ideal of life which lies within the reach of all who give their mind to understand what their duties are, and their energies to their performance.

In the year 371 the battle of Leuctra deprived Sparta of the supremacy which she had possessed and misused for thirty-five years, and Xenophon, an old man now of more than seventy, was forced to leave Skillus, the scene of his housekeeping, hunting, and horsemanship. Sparta in her adversity made peace and alliance with Athens, and Athens wisely and generously recalled the sentence of exile which she had justly passed on one of the greatest of her sons. The evening, it is said, brings all home. Xenophon returned to enjoy the position of his birthright, and died in honoured old age in his native city.

SECTION IV.

(i.) THE SPARTAN STATE.

1. 2. *ὀλιγαρχωποτάτων*. The number of free citizens at Sparta in the time of Lycurgus is said to have been 9000. In historical times it was never so large; in B. C. 480 Herodotus reckons it at 8000. In the time of Xenophon it must have been smaller, as we learn from Aristotle that (B. C. 330) it had dwindled down to 1000.

The numbers of Athenian free citizens may be placed at about 25,000.

l. 6. *Λυκούργον*. About 850 B.C. Sparta was in a state of great internal dissension and disorder, and corresponding external weakness. The citizens gave themselves up into the hands of Lycurgus, who though not king was a member of one of the royal houses, to make for them better institutions. He founded a system by which the Spartans rapidly became internally the most united and orderly, and externally the most powerful of Greek states. The following extracts show that the system of Lycurgus was an education, discipline, and training which began with the birth and ended with the death of every Spartan man and woman.

l. 12. *ἐκατέρων*, 'among both,' 'on both sides;' i.e. among the Spartans and in other Greek states.

l. 18. *γράμματα καὶ μουσικὴν καὶ τὰ ἐν παλαίστρᾳ*. This passage shows us what were the ordinary branches of Greek education. *Γράμματα*, or letters, corresponds to our reading, writing, and arithmetic, in which the Greeks probably included mathematics. Reading consisted in making acquaintance with the early poets of their country. A Greek gentleman was sometimes able to say all Homer off by heart, and, though such a feat of memory could not be common, every one was able to quote from Homer verses exhorting to courage, endurance, friendship, and other social virtues.

For a long time there was no prose writing in Greece, so that boys at school could not learn history. Instead of this they learned the laws of their own country. Cicero tells us that when he was a boy every one had to learn the XII Tables off by heart, *ut carmen necessarium*. Such education was the rule in all ancient states.

Music was learned chiefly as a religious duty, that

boys and men might be able to take part in the choral services of various divinities. This circumstance did not give a solemn and monotonous character to Greek music. Apollo and Athene would be worshipped with solemn, Pan and Bacchus with light and jovial airs. But it gave to musical training as taught in schools a *national* character; the boys learned what they had to practise in the service of the state. Plato thought that it was *μουσική* which chiefly formed the character; change, he says, the national airs, and you will change the national character.

The palaestra was the field of bodily training, where the young Greek was taught dancing, gymnastics, leaping, running, and other exercises fitted to strengthen his body for service in war, always the pre-eminent duty of a Greek citizen.

l. 21. *σίτου κ. τ. λ.* 'Again they consider appetite a standard of food for them.'

l. 56. *παύουσι*, sc. *τοὺς παῖδας*, 'stop their sons from having pedagogues or going to masters.'

l. 82. *ἱππαγρέται*. These officers selected out of the Spartan young men the royal body-guard of 300. This body-guard, although named knights (*ἱππεῖς*), served on foot. To be chosen into the 300 was a coveted distinction.

l. 102. *ὥς*, consecutive; *ita ut neque nimis neque parum sit*.

l. 103. *οἱ δὲ πλούσιοι*. This passage shows that the public fare of Sparta might to a certain extent be altered by wealthy individuals. It is not known how far such alterations could extend.

l. 122. *ἀπὸ τῶν σίτων*, 'after food.'

l. 126. *ὅταν αὐτός τις κ. τ. λ.*, 'when any one is fond of work independently (and) of his own judgment.'

l. 130. *ἐλάττους τῶν σιτίων*, 'less than their food,' i.e.

‘yielding to their food.’ ἡσσων is commonly used in this sense, ‘conquered by.’

l. 144. ἔργα, ‘duties.’

l. 151. δέκα μνῶν. A mina was worth £4 1s. 3d. Consequently the Spartan money was in iron blocks of the value of £40 12s. 6d.

l. 162. ὁμογνώμονας ἐποίησατο. This is a statement of a political truth. No one man can create or destroy the constitution of a state. The task of a statesman is to understand and to guide the best feeling of his countrymen, to interpret and increase such feeling, and finally to give it a durable form in laws and social institutions.

l. 177. τὸν θεόν. ‘The God’ at Delphi was Apollo, whom the Spartans, as well as other Greek states, were accustomed to consult before adopting any important public policy. Throughout Grecian history there was a strong bond of connexion between Sparta and Delphi. The Spartans were careful to respect the oracle, and the oracle was more favourable to Sparta than to her rival Athens.

l. 191. καὶ γάρ. ‘Indeed all men have a desire to side with the good.’

l. 193. ἐκείνος τοίνυν. The following paragraph describes very vividly the fearful penalty which awaited any one who was judged to have fallen short of the Spartan standard of courage. He was called, as Aristodemus was, ὁ τρέσας, and had to live an isolated and despised man in the community.

l. 197. τὰγαθῷ, dat. after τῷ αὐτῷ, ‘the same place with the good.’

l. 206. κόρας. In Athens, and apparently in Sparta also, a man was forced by law to provide sustenance for his female relations within a certain degree of kinship.

ταύταις, 'in respect to them,' i.e. 'from them.' The women of Sparta are well known to have given an enthusiastic support to the spirit and the institutions of their country. 'Come home with your shield or upon it' was the address of a Spartan mother to her son as he left the city in arms.

l. 208. *τούτου ζημίαν*. In Sparta, as in Rome, men of sufficient means were fined if they did not marry and accept the duties of father of a household.

l. 216. *τὴν κρίσιν τῆς γεροντίας*, 'the trial for admission to the senate.' The senate at Sparta consisted of twenty-eight members, besides the two kings, who were by virtue of their office entitled to sit as presidents of the senate. None of the twenty-eight were elected till they were sixty years old, and no longer liable to be called out for active military service. It appears from this passage that election into the Spartan senate was by co-optation. When a vacancy occurred, the remaining members voted to decide who should fill the empty seat.

l. 245. *πολιτικὴν ἀρετήν*, 'public and social virtue.' *πολιτική* is used in a large sense, and means 'befitting the member of a state,' i.e. both public and private duties.

l. 246. *τὸ πάντων θαυμαστότατον*, 'most wonderful of all;' the words are parenthetical.

l. 253. *οἱ ἔφοροι* (*ἐπὶ ὁράω*, 'overlookers'). The ephors were Spartan magistrates, five in number, who were appointed annually, and carried on all the government of the state in time of peace. After their year of office they were not responsible for what they had done during their office. This in itself shows that Sparta did not possess what we should call free institutions.

It must not be supposed that Lycurgus instituted either

the senate or the ephoralty at Sparta. The senate, like the royal office and the public assembly, was a body which had existed in Sparta, as in other Greek states, from times long anterior to Lycurgus. He perhaps defined more distinctly the duties of the kings and the number and age of the senators.

l. 253. τὰ ἔτη, 'the age up to which.'

l. 267. κομᾶν. We have already seen (note on 2. 328) that the Spartan custom of wearing the hair long was a custom of early Greece which other states abandoned.

l. 273. οἱ πολέμαρχοι. The polemarchs at Sparta were commanders of the *μόραι*, or regiments, of the Spartan army.

l. 276. τούτοις, 'for these men,' i. e. for the kings.

l. 280. οἱ σὺν αὐτῷ, 'his staff.'

l. 283. Διὶ καὶ Ἀθηνᾷ. He prays to Zeus as the supreme deity, as well as the special patron-god of Lacedaemon; to Athene as the goddess of the wisdom necessary for success in war.

l. 292. ἀπὸ τῶν πόλεων, 'the generals from the states,' i. e. the states, especially of Peloponnesus, who were in alliance with Sparta.

l. 293. τῶν ἐφόρων δύο. The presence of the ephors in the royal tent during foreign service proves how completely the authority of the kings was limited and controlled by the more permanent government, the ephoralty.

In early times the kings had a right of proclaiming war on their own responsibility. As time advanced, this great power was taken from them, but both royal houses still retained the right of complete control over the army during foreign service. About B.C. 507, the two kings who were in command of the army quarrelled, and a law was passed that only one king should serve with

the army. Even this remnant of old authority was afterwards, as the text proves, curtailed.

l. 307. *ἑλλανοδίκας*. The Hellanodicae in the Spartan army were a kind of court-martial who settled disputes which might arise between the various allies who served under Sparta. The name was probably suggested by the more celebrated Hellanodicae, the judges at the Olympic games. The Spartans wished to make it thought that in their army Greeks united in war, as at Olympia they united in peaceful contests.

l. 310. *ἱερεῖ μὲν τὰ πρὸς τοὺς θεοὺς*. Undoubtedly it was the religious position and the religious duties of the Spartan king which contained the secret of his power over the affections of his subjects. So we read in Virgil (*Æn.* 3. 80) that Æneas meets at Delos,

‘Rex Anius, rex idem hominum Phoebique sacerdos.’

The king was the descendant of the gods, who was alone entitled by prayer and sacrifice to receive and interpret the messages of heaven to his native country.

l. 313. The following section proves that this treatise was written at a time near the close of the Spartan supremacy. It shows also the weakness of the Spartan education. The Spartan when put in the position of Harmost or Governor in a conquered state had neither the wisdom nor the virtue which all men who govern require. From want of wisdom and sympathy he failed to understand the wants of the community he was appointed to control. Again, when set free from the rigid public opinion of Sparta, he failed to exercise a stern self-control over himself as he had been able to do when living under the jealous eyes of his countrymen. Thus the rule of Sparta came to a speedy end, and the task of establishing a permanent empire and a just system of law remained unperformed by Greece.

SECTION IV.

(ii.) THE SPARTAN KING.

1. 5. *Tissaphernes* was a treacherous Persian, who from B.C. 414 to B.C. 395 was satrap of Lower Asia, and lived at Sardis. His policy is a tissue of duplicity and deceit, of which the following are the most remarkable events.

He aided the Spartans with funds with which to end the Peloponnesian war. (410-406).

In 401 he commanded the army of Artaxerxes against the 10,000 Greeks. He gave a safe-conduct to Clearchus and the other generals, after which he murdered them.

The fact alluded to in the text is this. *Tissaphernes* as satrap of Lower Asia laid claim to a supremacy over all the Greek states which had ever been subject to Persian rule. In 396 *Agésilas* arrived in Asia and published his purpose, which was to set free all the Greek states. *Tissaphernes* proposed a truce that he might send to the king for instructions and the disputes might be settled amicably without appeal to arms. To this appeal *Agésilas* assented, and *Tissaphernes* sent to the king for reinforcements. Fresh troops arrived and *Tissaphernes* ordered *Agésilas* to abandon Asia.

The campaigns of *Agésilas* overthrew the power and influence of *Tissaphernes*. He became unpopular at court, and in 394 he was murdered by a command from Susa.

1. 9. ἀδόλως, 'sine fraude.'

1. 12. πρὸς ᾧ. Observe the attraction of the relative into the case of an antecedent (τούτῳ), which is omitted.

1. 18. μὴ ψευδόμενον. μή because the negative defines

his character as conceived by the Asiatics; '*is erat qui non falsus esset.*'

l. 38. **πραότητι προσάγεσθαι.** Such acts of courtesy, which are a union of gentleness with strength, were rare in the generals of Greece and Rome. Brasidas during the Peloponnesian war showed this spirit in a high degree in his campaigns in Thrace.

l. 69. **γραφεῖς.** The painters were employed in painting the crests upon the polished shields of the Greek soldiers.

l. 75. **τῇ Ἀρτέμειδι.** Artemis, the goddess of Ephesus. Agesilaus probably endeavoured to inspire his army with the Greek conception of the goddess, the patron of manly exercise and physical labour of all kinds.

l. 84. **τὰ δέκα ἀφ' ἡβης,** 'men of twenty-eight.' The Spartan army was arrayed in divisions of men of certain ages. **ἡβη,** the age of service, was eighteen. So, **τὰ εἰκόσι ἀφ' ἡβης,** 'men of thirty-eight;' **τὰ τεσσαράκοντα ἀφ' ἡβης,** 'men of fifty-eight.'

l. 99. **ἀφίσταντο,** 'began to revolt.'

l. 105. **τὸ ναυτικὸν προσῆψεν αὐτῷ ἡ πόλις.** This was a mark of unusual confidence, as it was not usual for the Spartan king to be the commander of the navy.

l. 112. **ἦλθεν,** *impers.*, 'a message came.'

l. 114. **μόνος παρὰ τοὺς πέντε.** This shows that it was an ordinary thing for the king to be told by the ephors the policy which he should pursue.

l. 121. The two following extracts describe how Agesilaus met the united forces of Thebes, Athens and other states which had combined to throw off the yoke of Sparta. The battle at Coroneia was no rout of the enemy. The Theban infantry, with loss, it is true, of six hundred men, forced their way through the Spartan line in order to reach safer ground. Agesilaus gained

what was called in Greece a 'Cadmeian victory;' i. e. such a victory as Pyrrhus gained at Heracleia, when he exclaimed, 'Another such victory, and I am undone.'

l. 142. αὐτῶν ἀριστοί, 'at the best point in themselves,' 'at their very best.' *Synt.* § 40.

l. 154. Ὀρχομένιοι. Orchomenus in Boeotia was, as has been said, one of the oldest cities in Greece. Homer mentions its wealth and power, and says that it contributed thirty ships to the expedition against Troy. This traditional greatness made Orchomenus jealous of the power of Thebes, which was in historic times the greatest state in Boeotia. Differences in government fostered this jealousy, and hence we find that Orchomenus, in the campaigns of 395 and 394, left the Boeotian confederacy and sided with Sparta.

The city of Orchomenus was celebrated for the worship of the Charites, and musical contests were held in their honour at festivals in which poets and musicians from all parts of Greece were competitors. The ruins of Orchomenus contain some specimens of early or Cyclopean architecture, as remarkable as any in Greece.

l. 157. συνιόντων δέ. It will be remembered (see p. 161) that Xenophon describes this battle as an eye-witness; he commanded the Cyreians, and therefore joined in the successful charge of Herippidas.

l. 177. ἐνταῦθα δῆ. Then followed one of the bloodiest and fiercest struggles recorded in Greek history. So far, the victory lay with the Thebans, for they forced their way through the Spartan line. At all events they handled the army of Agesilaus so severely that he was unable to risk another battle, as he would have done had he been able.

l. 183. κραυγή. The shout or war-cry which the Greek soldier commonly raised in battle.

l. 188. **τετρωμένος αὐτός.** From his small stature Agesilaus was unable to bear the shock of the fierce *mêlée*. He was wounded and knocked over, and would have been trampled to death, had it not been for the devoted efforts of his body-guard.

l. 191. **τῷ ναῶ.** The temple was the great shrine of Itonian Athene, where the assemblies of the Boeotian confederacy were held.

l. 205. **τοὺς νεκρούς.** The Spartan loss amounted to about 300.

l. 209. **τοὺς αὐλητάς.** The inspiring sound of the pipe was likely to prevent the soldiers from being depressed. The pipe was the only musical instrument used by the Spartans to regulate military movements. The *αὐλός* is often translated 'flute,' but it was blown into from the end, not from the side, as is the case with a flute.

l. 210. **ἔπεμψαν κήρυκα.** Their doing so was an acknowledgment of defeat. Hitherto apparently even Agesilaus had doubted whether the Thebans would not make a second attack.

l. 214. **τὰ νόμιμα μὲν ἄρχειν, τὰ νόμιμα δὲ ἄρχεσθαι,** 'to command and to obey as the laws required.' The submission which the laws required of a Spartan king was to the ephors, who dictated the policy which the king should pursue. In minor matters also the king was treated as a subject. We read that at a festival of the Hyacinthia, Agesilaus sang 'in the place where he was set by the chorus-master.'

The words may be taken as a motto which describes the character which the education of Sparta was designed to inspire. Power to command and power to obey could only arise in a spirit filled with knowledge and love of the principles embodied in the institutions of the country.

Soph. (Ant. 669) makes Creon speak in praise of the man who is able

καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν.

l. 216. τὰ μὲν. In this sentence Xenophon passes over the life of Agesilaus from 394 to 371, the year of the campaign of Leuctra.

l. 225. δηώσας δέ. This expedition into Arcadia took place in the year 370. It served to give some confidence to the Spartans.

l. 227. ἀπό γε μὴν τούτου. The events recorded in this sentence happened in the year 369, when the very existence of Sparta may be said to have been due to the courage and presence of mind which Agesilaus showed.

l. 234. οὐ μείνων ἀπολωλότων. Four hundred Spartans, among them the king Cleombrotus, and a thousand Lacedaemonians fell in the battle of Leuctra. This seems a small number to us, who remember the carnage of Gravelotte or of Plevna; yet owing to the small number of Spartan citizens, it was a blow from which Sparta never recovered.

l. 236. ἀτείχιστον οὖσαν. Among other points in which Sparta represented the Greece of early times was this, that no walls enclosed the city. In short, Sparta was not a city so far as a city means a collection of private buildings. 'Protected by the lofty ramparts of mountains, with which nature had surrounded their fertile valley, the Spartans were not obliged, like other Greeks, to live within the walls of a city pent up in narrow streets, but continued to dwell in the midst of their plantations and gardens, in their original village town. It was this rural freedom and comfort which formed the chief charm and beauty of Sparta.' Smith's Geog. Dict., Sparta.

l. 250. πρεσβευτὴς ἐκπορευόμενος. In the winter of 362

Agésilas went as an ambassador to Asia, to treat with the satraps who had revolted from Persia. Persian money had already, during the Peloponnesian war, found its way to Spartan coffers.

In the same capacity Agésilas crossed in the spring of 361 into Egypt. Here his life succumbed to old age and toil. His body was embalmed, and carried home to Sparta.

l. 262. καὶ οὗτος, 'even he,' suspicious as he was.

l. 266. Φαρνάβαζος. Pharnabazus was satrap of Upper Asia from 412 B.C. to 373 B.C. Dascylium, not far from the Propontis, was the seat of his government. Pharnabazus was of an open and generous character, very different from Tissaphernes, the satrap of Sardis. The words εἰ μὴ αὐτός refer to a jealousy which existed between Pharnabazus and Tissaphernes.

l. 279. διμοιρίαν. The office of the Spartan king dated from very ancient times, and contained some primitive customs. One of these is that mentioned here; the king received a double portion of meat at the public mess. The reader of the Bible will recollect 'Benjamin's portion,' and the reader of Homer will see in this custom of Sparta that an informal institution of ancient times, when the king received νότα διηλεκέα as his portion, has now become a formal part of Spartan customs.

l. 288. τάδε μέντοι. With this beautiful sentence may be compared the words in which Livy proudly describes the character of the elder Cato. 'Sed in consule ea vis animi atque ingenii fuit, ut omnia maxima minimaque per se adiret atque ageret; nec cogitaret modo imperaretque quae in rem essent, sed pleraque ipse per se transigeret; nec in quemquam omnium gravius severiusque, quam in semet ipsum, imperium exerceret; parsimonia, et vigiliis, et labore cum ultimis militum

certaret; nec quicquam in exercitu suo praecipui praeter honorem atque imperium haberet.' (Livy, 34. 18.)

l. 332. **λατρεύων**, 'the humble servant of the laws.' **λατρεύειν** expresses a degree of absolute subjection.

l. 336. **τοὺς διαφόρους**, 'people in a different position to his own.'

l. 351. **ἀγγελίας ἐλθούσης**. On his march home from Asia, Agesilaus was met at Amphipolis by Derkyllidas, who brought news of the victory which Sparta had just gained near Corinth over the forces combined against her. The effect of the victory at Corinth was to leave Sparta undoubted mistress of the Peloponnesus.

l. 353. **μύριοι**. This statement is a manifest exaggeration. Diodorus says that the loss on the Lacedaemonian side was 1100, on the other side, 2800.

l. 368. **ὁ Πέρσης**. The Persian, probably not said with reference to any particular person.

l. 375. **οἷα οἰκία**. One of the laws of Lycurgus was that the doors of every private house should be shaped only with the saw, the ceiling only with the axe. This law was passed to prevent wealth being spent on private magnificence and comfort instead of on public buildings and temples.

l. 377. **Ἀριστόδημος**. Aristodemus, the Heraclide, for he was not the son but the great-grandson of Heracles, was the father of Eurysthenes and Procles, the ancestors of the two royal houses at Sparta. Agesilaus was the nineteenth king in descent from Eurysthenes.

l. 381. **εἰς Ἀμύκλας**. Amyclae was an ancient town two and a-half miles south of Sparta. One of the local heroes was Hyacinthus; and in his honour was held annually the festival of the Hyacinthia. The festival lasted for three days, and all Spartans, men, women and children, went to Amyclae in holiday attire to celebrate

the feast. Agesilaus apparently made his daughter ride to this solemnity upon a 'public car,' probably a substantial vehicle given for the king's use by the state.

The festival was held in honour of Apollo and his friend Hyacinthus. Hyacinthus was a beautiful boy who in playing with Apollo was struck by his discus or quoit and destroyed. The first day of the ceremony was given up to mourning. The worshippers wore no garlands, sang no paean. The event of the day was an offering laid in solemn silence at the tomb of Hyacinthus. The next day all was changed. Choruses of boys and men sang the praises of the god to the sound of the lyre and the pipe. Processions, games, races took up part of the time. Worshippers, wreathed with ivy, made sacrifices to the god, and gave hospitality to their friends.

This feast is typical of what is called the nature-worship of the Greeks. Apollo is the Sun-god; Hyacinthus, his friend, is the bright spring flower, which rises in answer to the friendly rays of the sun, and delights in the sun's company. The discus or quoit is the round ball of the sun, whose heat soon withers and dries up the spring flower. The pious Spartan mourned for the loss of the beauty and freshness of Spring; he rejoiced in the power of the Sun, the giver as well as the destroyer of life. A deep thought lies at the root of these ceremonials. The sun, earth, sea, and rivers were not worshipped blindly for their own sake, but as great and enduring powers, subject to which human life exists. Worship of these powers implied to a Greek a submission of his own will, and a wish to work in obedience to the Power which had established the laws of the universe and human life dependent upon them.

REFERENCES TO THE SYNTAX.

I.

THE BATTLE OF MARATHON.

(Pages 7-24.)

LINE

2. Κλεομ. ἔχ. Synt. § 53. *Obs.* I.
3. τούτῳ § 17.
8. μὴ θανμ. § 59, 102.
10. εἶναι § 11. *Obs.* and 81.
11. τῶν λοιπῶν § 40, 41.
12. τῆς Ἑλ. § 49.
14. ὑμῖν § 17.
20. χειρωθῆναι § 77.
21. τοῖς τ. ἡ. ἐ. νεμ. § 18, 95.
22. *after* ὅσα *sc.* ἐστί.
25. αὐτ. ἂν ἔχ. § 67, 113.
26. ἀλλ. ἐχόμε. § 43.
27. *after* Λυδοί *sc.* ἔχονται.
28. δεικνύς § 87.
30. ἔφη λέγων § 93.
32. ἀπάντων § 40.
33. ἂν. Genitive by attraction, instead of οὓς. The common rule is that a relative is attracted into the case of its antecedent, when the relative is in the accusative, the antecedent in the genitive or dative case.
35. τούτοις § 23.
36. οἷς § 17.
37. φόρον § 10.
44. ἐλόντες § 86.

LINE

45. τῷ Διτ § 20.
49. οἷς § 18.
50. οὔτε—οὐδέν § 100.
51. μαχ. ἀποθν. § 96.
52. Ἀσ. ἄρ. § 46.
54. τοῖσδε § 24.
55. ἀποκρ. § 75.
58. τῆς ἀποκ. § 35.
60. ἡμερῶν § 38.
61. εἰη § 71. τᾶλλα § 13.
63. χρεών § 15. μή § 107.
65. λέγει φάς § 93. μηνῶν § 38.
67. ὥρ. λεγ. § 75.
68. δύν. ἡλ. § 97.
69. εὖ. Λακ. § 23.
73. λαβ. ἦει § 96.
74. ἐπακούσαι § 75.
76. τῷ Κλεομ. § 21.
79. ἡλικίαν § 14.
80. μηδέ § 107.
81. ἦρχ. ὑπισχ. § 93.
82. ἦν § 61, 115. ἂν § 43.
83. ἂν. Κλεομ. § 53. *Obs.* I.
86. ἦν μή § 104.
87. ἀποστὰς ἦν § 96.
88. τῇ παρ. § 25.
90. αὐτῷ § 17. σημήναι § 81.
95. τῶν λοιπῶν § 40, 41.

LINE

97. *after* ἃ *sc.* ἔλεγε.
 99. νομίζουσιν, εἶψαν § 71. *Obs.*
 2. εὐπ. χειρ. § 77.
 100. πρὸς. What part of speech
 is πρὸς?
 101, 2. εἰσίν, εἶη. *See above*, 99,
 100.
 103. οὐδέν *sc.* ἔστιν.
 107. μυρ. ἐποί. § 8.
 108. ἐψ. ἀποστ. § 76.
 111. τῶν ἀστῶν § 40. τὰ π.
 § 14. *Obs.*
 112. Ἐλ. τε καὶ βαρ. § 17.
 115. εἰκ. ναυσί § 28.
 119. εἶναι § 76.
 121. στόλῳ § 28.
 122. τῆς Ἐφ. § 40. *Obs.*
 124. ὁδοῦ § 35.
 127. οὐδ. ἀντ. § 53. *Obs.* I.
 130. τὸ λεηλατῆσαι § 83. μή
 § 110.
 133. καλ. § 39. τούτ. μίαν § 40.
 140. Σάρδ. ἐμπ. § 11, 79.
 142. ὥστε συνυφ. § 78.
 146. καταπρὸιζονται, εἶεν § 71.
 147. μετά. What part of speech?
 150. ἐκγένεοιτο § 66.
 151. ἐνί § 19.
 153. τῶν Ἀθ. § 45.
 155. ὥστε § 54.
 158. βουλόμενος, 'because he wished.'
 § 88. The simple part.
 introducing a cause is united
 by ἅμα δέ to the *gen. abs.*
 introducing a cause. Gram-
 marians name this union of
 different modes to express
 the same idea (here of
 cause) *Parataxis*.
 159. ἔχ. προφ. § 43.
 160. τῆς Ἐλ. § 40. μή § 109.
 163. γένος § 14.
 166. ἀγειν § 75. αὐτῷ § 17.
Obs. I.
 168. τῆς Κιλ. § 40. *Obs.*
 170. στρατοπεδ. § 17, 86.
 173. ἔτει § 30.

LINE

174. ἐτοιμάζειν § 76.
 176. ἐξ. τριῆ. § 28.
 178. τῶν νησ. § 40.
 180. φχ. φεύγ. § 93.
 182. οὐκ εἶα § 101.
 183. προσορ. § 75.
 189. ταύτην μηδὲν σίν. § 8. μη-
 δέν § 107.
 191. τὰ ὑμέτερα αὐτῶν, 'your own
 possessions,' § 33.
 193. λιβανωτοῦ § 37.
 197. τοῦτον ἐξαναχθέντα, 'his re-
 moval,' § 97.
 200. τέρ. ἀνθ. ἔφ. § 19.
 204. τῇ Ἐλ. § 17.
 208. τὸ πρίν § 14. οὔσαν § 90.
 211. χώρας § 40. *Obs.*
 213. ὡς προσ. § 92.
 215. ἔπεξ. *infin.* after the phrase
 οὐκ ἐποιοῦντο βουλήν,
 which is equivalent to a
 verb of intention, § 75.
 216. εἰ διαφυλάττειν § 72.
 217. μή § 107.
 219. ἀμφοτέρων § 40. τῇ ἔβ. §
 30.
 223. τοῦτο μέν, τοῦτο δέ § 14.
Obs.
 224. ἱερῶν § 48.
 228. ἡμέρας § 16.
 229. ταῦτὰ τοὺς Ἀθ. § 8.
 231. τῆς Ἀτ. § 40. ἐνιπ. § 77.
 232. αὐτ. καθηγ. § 20. *Obs.*
 235. ὦν § 40.
 239. τούτῳ περιπ. § 21.
 243. ἀπαγγεῖλαι, 'inform them
 and ask.'
 244. ποιοῦνται § 71. *Obs.* I.
 245. αὐτοῖς § 23.
 247. αὐτοῖς § 17. *Obs.* I.
 250. θυσίαις § 27.
 255. ὑμῶν § 43. σφίσι § 20.
 256. μή § 107. περιϋδεῖν πύλ.
 περιπ. § 93.
 258. πόλει § 29.
 261. τοῖς § 20. βοηθεῖν § 81.
 262. αὐτοῖς, *dat.* after the phrase,

LINE

- ἀδ. ἦν § 17. οὐ βουλ. § 88, 101.
 264. μηνός § 40. οὐκ ἔφασαν § 101. μὴ οὐ § 111.
 267. Ἀθηναίοις § 17.
 269. Ἀθ. § 19.
 273. οὐκ ἔάν. § 101, 88.
 274. εἶναι § 79. *Obs.* 1. συμβαλεῖν § 77. *Obs.*
 276. γνωμῶν § 40.
 278. τὸ παλ. § 14.
 279. ὁμώηφον § 10. στρατ. § 23.
 281. ἔλ. ἔλεγε § 96.
 283. ποιήσ. § 88. λιπέσθαι § 81.
 285. λείπουσι, 'have left.' The Greeks, especially in poetical language, use a present tense for an action which happened in past time, the effects of which remain.
 287. ἦν ὑποκ. § 61, 115.
 288. παραδεδ. § 88.
 289. πρώτῃ γεν. § 3, 77. πόλεων § 40.
 292. φράσαν § 91. Translate this sentence into Latin.
 295. οὐ is so closely joined to συμβαλεῖν that it forms one idea with it, hence μὴ, which would be regular with the inf. after κελεύω (§ 107), is not used.
 296. ἔμπεσ. διασ. § 96.
 297. μηδίσαι, and below ἐγγενέσθαι § 78.
 298. Ἀθην. § 40.
 299. θεῶν νεμ. § 89.
 300. συμβ. § 29.
 302. προσθῇ § 61, 115.
 303. τῶν § 40.
 305. ὦν ἀγαθῶν. A double attraction has taken place here; the antecedent (ἀγαθῶν) has been attracted into the clause of the relative, and the relative into

LINE

- the case of the antecedent. *See line 33.*
 306. λέγων § 88.
 307. προσγεν. γνῶ. § 53.
 309. συμβάλλειν § 75. ἡ γν. ἔφ. = a verb of determining.
 310. ἐκ. πρωτ. τῆς ἡμ. § 35. *Obs.*
 311. δεχ. § 90.
 315. ὡς συμβ. § 92.
 316. κέρως § 46.
 317. τοῖς Ἀθ. § 17.
 318. ἔχειν § 75. εἶχεν οὕτω = a verb of commanding.
 319. ὡς ἡριθμοῦντο, 'in the order of their number.' It is probable that this order was settled year by year by drawing lots. Thus no tribe would have pre-eminence, and a natural source of jealousy would be stopped.
 322. Ἀθ. ἀναγ. § 53. *Obs.* 1.
 324. λέγων, join with κατεύχ. § 93. γίγνεσθαι § 75.
 330. πλήθει § 26.
 331. αὐτοῖς § 22.
 332. δρόμῳ § 26.
 336. ὡς δεξ. § 92. τοῖς Ἀθ. § 19.
 338. ἱπ. ὑπαρ. § 53.
 341. ἀθ. προσέμφαν, an echo from Homeric language. Τρῶες δὲ προὔτυψαν ἀόλλεες. *See note on 111.*
 342. λόγον § 36. ὦν, *see line 33.*
 343. δρόμῳ § 27. *Obs.*
 344. ἀνέσχ. ὄρ. § 93.
 345. ταύτ. ἡσθ. § 6. *Obs.*
 347. μαχ. § 53. *Obs.* 2.
 348. τὸ μέσον § 14.
 353. τὸ τετρ. § 95.
 354. φεύγειν § 75.
 356. Πέρ. § 20. *Obs.*
 358. νεῶν § 43.
 361. τῶν στρατ. § 41.
 363. χεῖρα § 12.

LINE

364. πελ. § 27.
 366. νεῶν § 40. τρόπῳ § 26.
 369. φθῆναι ἀφικ. § 93, 3.
 372. ποδῶν § 37. Obs. 2.
 374. ἤκειν § 78.
 376. ναυσί § 27.
 380. τῶν β. § 41.
 384. γενέσθαι § 81.
 387. ὁμ. § 44. στερ. § 81. οὐ-
 δέν § 12. τοῦ σω. § 40.
 388. τὸ λ. § 16.
 389. ὄντα § 93.

LINE

390. λέγειν § 79.
 397. τὸ γέν. σκιάζειν. The rela-
 tive and dependent sen-
 tence in orat. obl. is in
 Greek often attracted into
 the infin., the mood of the
 principal verb. Does this
 ever happen in Latin?
 397. καταλαβεῖν § 75. ἐχ. σπ.
 = a verb of wishing.
 399. ἀφικ. § 90. συμβ. § 50.

II.

THERMOPYLAE.

(Pages 27-51.)

3. τοῖς Ἀθ. § 20.
 6. στρατεύ. § 75.
 7. ἔτοιμ. § 76.
 8. ἐκάσ. § 19.
 12. ὡς στρατ. § 92.
 14. ἔτει § 30.
 17. στελ. Δαρ. § 53.
 19. ὡς δεῖ § 71. Obs. 1.
 20. στρατ. § 81.
 21. βασ. § 10. Πέρσ. § 17.
 24. βασιλ. § 87.
 25. ἔτη § 16. οὐδέ, οὔτε § 100.
 27. ἀποθ. Δαρ. § 53.
 30. στρατ. § 75.
 35. Ἀχαι. § 19.
 40. πύθεται § 62.
 42. ζεύξας ἑλᾶν § 95.
 44. ὅσα § 8.
 48. αὐτῷ § 17. τιμωρ. § 81.
 50. ἔλω § 61.
 51. οἱ γε. An antecedent, οἱ Ἀθη-
 ναῖοι, must be understood

- in τὰς Ἀθήνας. ὑπῆρξαν
 § 93.
 52. ἐλθόντες § 96.
 55. ἀποβάοντας § 87.
 59. οὐ τολ. § 53. Obs. 1. τῇ πρ.
 § 23.
 61. Ξέρξῃ. Connect with ὧν, (§ 17)
 as well as with ἔλεγε μή
 § 108.
 62. οὐκ ἔστι § 98.
 63. τῇ εἰρ. § 27. Obs.
 64. ἔστι. Why accented? μή §
 102.
 65. μηδ. μηδ. § 100.
 66. ἐμοί § 20.
 69. τὸ εὖ βουλ. § 83.
 70. ὅν § 94.
 73. ἐπίσπ. § 68.
 74. αὐτῷ § 22. ὁρᾶς ὡς κερ. § 71.
 76. οὐδέν § 8.
 79. κολ. § 75.
 81. ταῦτα § 7.

LINE

82. Ἀρταβ. § 35.
 85. οὐ οὐδέ § 100.
 86. τῆσδε § 36.
 91. τοῖς δέ § 19.
 93. μακρὰς ναῦς παρέχειν. These words (§ 82) form a substantive, and are parallel to ἵππος and πλοῖα.
 97. αὐτῷ § 22. λίθου § 39.
 98. ἐντειλ. § 53. Obs. I.
 102. ἐνίκων, 'were the victors.' The imperf. used of a fact with lasting result. Cp. I. 285.
 103. τῇ ἀμ. § 25.
 106. ἀνθ. § 36. αὐτ. ἐμ. Observe the *instantaneous* meaning given by the aor. 'called aloud for joy, but afterwards burst into tears.'
 109. οὐ συμ. § 101. Ξέρ. § 19.
 111. τάδε § 7.
 112. ἀλλ. § 44.
 115. εἴη § 72.
 116. ὄντων § 90. οὐδεῖς § 99.
 118. τούτου § 50.
 119. ὦν § 93.
 121. ᾧ § 21. τεθ. § 75.
 122. βούλ. § 82.
 124. δοκ. § 76.
 125. οὔσης § 53. Obs. I.
 127. αὐτῷ sc. τῷ αἰῶνι.
 128. εἵρ. ὦν § 93.
 130. παν. μηδὲ μνησ. § 58, 102.
 131. κακ. § 45. ἐχ. § 88.
 134. αὐτός § 3.
 138. τῆς ἱπ. § 40.
 139. αὐτῷ § 22.
 145. ὅσον § 14. πλέθ. § 16.
 153. μοι § 20. ἡδὺ τι ἐστίν = ἀρέσκει. σε § 8.
 155. σοῦ § 47.
 156. πόλεως § 40.
 158. εἰ ὑπομ. § 71. ἀντ. § 93.
 159. εἰ συλ. § 68.
 162. μὴ § 108.
 163. λέγεις § 71.

LINE

165. χρήσ. § 60. ἀληθ. § 27. Obs.
 166. οὐδέν § 107.
 168. ταῦτα § 7.
 170. μὴ § 106. ψευδ. ἀλ. § 93.
 171. τῇ Ἑλ. § 23.
 174. διαχρ. § 88.
 176. τοὺς π., κ.τ.λ. § 95 Obs.
 177. λέγων § 91.
 179. δέξονται § 71.
 182. φρονῶσιν § 61.
 183. μὴ § 59, 102. ποιεῖν § 77.
 188. στρατ. § 20.
 190. ἀνδ. § 35. βασ. § 4.
 192. ὑμῖν § 17. Obs. I.
 193. σέ § 11.
 196. ἀνδ. § 36. στρατ. § 40.
 198. ὀρθοῖτ' ἄν § 69, 113.
 201. τοσ. § 7.
 202. ἦ § 63. ἴδω § 58.
 203. εἰκότι § 29. πῶς ἄν § 67.
 205. μὴ § 108. στρατ. § 21.
 208. ἀρχόμ. § 89. δειμαίν. § 88.
 210. ἴοιεν sc. ἄν.
 211. ὄντες § 90.
 212. οὐκ ἄν ποι. § 99, 113.
 213. πλή. § 29. ἄν § 118.
 214. Πέρ. § 20.
 216. Περ. § 40.
 218. ὦν § 36.
 219. πολλά § 7.
 221. οὐ § 99.
 222. σύ § 1. Obs. See below, line 230. ἐγώ.
 224. τυγ. ἐστ. § 93. τὰ νῦν τάδε § 14.
 226. ἀφελ. § 87.
 229. ἄνδρα § 11, 81.
 231. οἶός τε § 4.
 232. εἶναι § 78. Obs.
 233. εἴη, μαχ. ἄν § 114.
 234. πάν. § 40. Ἑλ. § 36.
 238. ὄντες § 90. πάντα § 13.
 241. ἀνώγη § 61. ταυτό § 7. οὐκ ἔων § 101, 100.
 244. τᾶλλα § 14.
 246. γέν. § 66.

LINE

252. στρατ. § 75.
 253. μοι § 22.
 256. ἐλαύνει. ἐλαύνοι would have been also correct, § 72.
 258. αὐτῶν § 40.
 259. ὥς § 92.
 260. οὐ. Herodotus knew who these people were, hence the neg. οὐ. § 109.
 261. ἄτε § 54.
 262. ἀριθμόν § 14.
 264. πολ. § 43.
 268. αὐτοῖς § 20. ἐδόκει = ἔαδε. καταλλ. § 82.
 271. Ἀθην. § 22.
 273. εἶναι § 79. ἐβουλ. § 71. Translate this sentence into Latin.
 276. φυλάξει § 82. Obs.
 277. τῆς § 50.
 278. τῆς sc. γῆς.
 279. ἦδ. οὖσαν § 94.
 281. Τραχ. § 47.
 282. μή § 107.
 285. Μαλ. § 40. Obs.
 287. Θερ. § 2.
 290. τῶν ἐχ. § 46.
 292. τὸ ἐπὶ § 14.
 293. Ἑλ. § 40.
 309. ἐλθ. ἐχ. § 96.
 311. περισπ. § 53. Obs. 1. γνῶ. § 25.
 312. μέν. § 76.
 313. ὥς § 54.
 314. ἀλέξ. § 77. Obs.
 316. ἰδεῖν § 76. εἰσί, ποιοῖεν § 71. Obs. 2.
 317. εἶη § 71.
 318. τοὺς ἡγ. should be translated in English as a noun after ὥς: Greek attracts it into an acc. after ἀκηκόει.
 319. γένος § 14.
 323. ἀνор. εἶχον § 96.
 324. οἷς § 17. Obs. 1.
 326. χρό. § 16.
 327. ἀνδ. § 40.

LINE

329. ἐμάνθανε, μαθών. Distinguish the tenses.
 331. ἀλογίας § 43.
 333. συμβαλ. § 75. οὐκ εἶχε = a verb of ability. τὸ ὄν, id quod fuit, 'the truth.' § 95.
 334. παρασκ. § 72. ὥς § 92.
 338. ἕκαστα § 8.
 340. μου § 47.
 342. γέλ. § 10.
 343. πράγ., antecedent attracted into relative clause.
 346. μαχ. § 91.
 347. αὐτοῖς § 18.
 348. μέλλωσι § 61.
 352. ὑπομ. ἀντ. § 93.
 353. τῶν § 40.
 356. τρόπον § 14.
 357. μαχ. § 71. Obs. 1.
 358. χρήσθαι § 85. σοι § 17. ταύτῃ § 26.
 360. λέγ. ἐπ. § 96.
 362. πέμπτη § 30. ἀπηλ. 'they made no sign of going away,' lit. 'were not for going away.'
 365. ἀγειν § 76.
 368. οὐκ ἀπηλ. 'would not be beaten back.'
 369. παντί § 23.
 371. εἶεν § 71.
 375. ὦν § 46.
 376. ὥς § 92.
 377. Ἑλ. § 21.
 378. στρατ. § 50.
 383. μαχ. § 77.
 384. ὅπως ἐντρ. § 69.
 386. βοῇ § 26. οἱ δ' ἂν § 117.
 387. εἶναι § 76.
 388. βαρ. § 21. πλήθει § 29.
 392. πειρ. § 86.
 397. οὐδέν § 7. ἄτε § 54.
 399. οὐχ § 107.
 403. φυλάξ. § 91.
 406. ἀπορ. § 53. Obs. 1. χρήσ. § 60. Obs.
 408. αὐτῷ § 17.

LINE

412. αὐτῷ § 20.
 414. ἔπεμπεν. With verbs of sending and going an imperfect is often used by Greek historians, where an aorist would be expected.
 417. Θεοσ. § 20. *Obs.*
 418. φράξ. § 96. τείχει § 27.
 419. πολ. § 35.
 420. οὔσα § 93.
 423. ὄρει § 17.
 430. Ἄσ. § 9.
 431. νύκτα § 16.
 433. διέφ. 'began to dawn.' ἐγέν. 'they had reached.'
 434. ὄρους § 40.
 435. μοι § 22.
 438. ὦν, i. e. ὑφ' ὧν εἴρηται φυλάσσεσθαι τὴν εἰσβολήν.
 439. Λεων. § 19.
 440. ἔμ. ἀναβ. § 94.
 442. ὄν § 15.
 443. φύφου, φύλλον § 53. *Obs.* I.
 444. στρατ. § 20.
 450. ὥσι § 63.
 451. εἴη § 71.
 454. φεύγ. § 93.
 455. ὥρμ. § 71. *Obs.* I.
 460. τοῖς § 19. Ἑλ. § 40.
 462. σφίσι § 17.
 464. νυκτός § 52.
 468. οὐκ εἶαν § 101.
 469. διακρ. § 96.
 471. μέν. § 75.
 473. ἀπόλ. § 63.
 474. αὐτῷ § 17. Σπαρ. § 40.
 475. οὐκ § 107.
 476. ἀρχ. § 14.
 477. γνώμη, probably a dat. of manner, § 26.
 478. Λεων. § 79. τῇ γν. πλ. ε. = a verb of think ng. ὄντας § 94.
 480. ἀπαλ. § 75. αὐτῷ δέ, sc. 'but considered,' § 79. *Obs.* I.
 481. μέν. § 17. ἐλεί. Observe

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- the sudden transition to the direct from the indirect form.
 484. χρω. § 87.
 494. ἀντιβίην § 14. ἐ = αὐτόν, the Ionic pronoun of the third person.
 495. πρὶν δάσσηται, a poetic constr. = πρὶν ἂν § 61.
 496. Λεων., the indirect form is here retained.
 497. Σπαρ. § 40.
 498. γνώ. § 29. διεν. § 88.
 502. στρατ. § 20. *Obs.*
 505. φαν. ἀποπ. § 93.
 506. ἵνα μή § 62.
 510. Λεων. § 20.
 512. τούτων § 41.
 513. ὁμήρ. § 37.
 515. οὐκ ἐφ. § 101. ἀπολιπ. § 96.
 517. αὐτῶν § 46.
 519. ἤλ. ἀνατ. § 53. *Obs.* I.
 520. χρ. § 16.
 528. αὐχ. § 40.
 529. τείχ. § 35.
 532. πλή. § 29.
 540. ῥώμης § 37. *Obs.* I.
 543. ἐτύγ. κατε. § 93. ξίφ. § 27.
 548. Περσῶν § 41.
 552. Δαρ. § 17.
 555. ὡς § 54. αὐτῷ § 17. *Obs.* I.
 559. ἀρ. § 25.
 562. τούτους § 79.
 564. ὁδοῦ § 37. *Obs.* I.
 565. ἐλθ. ἴζ. § 96.
 569. μαχ. § 27.
 571. βάλ. § 88.
 574. τοιοῦτ. γεν. § 90.
 575. ἀνὴρ § 3.
 577. συμμίξαι § 78. Μήδ. § 21.
 578. ἀφι. § 61.
 580. ἀποκρ. § 71. *Obs.* I. εἶναι § 79. *Obs.* I.
 581. οὐκ § 107. τούτοις § 25.
 583. ἀγγ. § 71.

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584. ἔσοιτο § 73.
589. Θεσπ. § 41.
590. φ̃ § 17. Obs. 1.

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594. οἶχ. § 78.
600. ἀγγέλ. § 85.

III.

PLATAEA.

(Pages 56-81.)

- 1, 2. γιγν. ὦν, 'the approach,'
'the presence of,' § 97.
5. σπ. § 26.
6. γίγν. § 69.
7. τοῖς ἡγ. § 20. Θεσπ. § 46.
14. αὐτῷ § 19. οὐκ εἴη § 71, 99.
15. ἐνστρατ. § 77. οὐδ' εἰων §
101.
16. ἀλλά. Supply from εἰων a verb
of command. ἰδρυθ. § 96.
17. καταστ. § 64.
18. Ἑλ. § 9. ὁμοφ. § 89.
20. εἶναι § 79. Obs. 1. ἀνθ. § 23.
24. πέμπων § 88.
25. μή § 109.
28. αὐτῷ § 21.
29. ἐλεῖν § 75. The previous
phrase = a verb of wishing.
30. ἐδόκει, united with ὑπ' ἀγνω-
μοσύνης by ἅμα δέ. This
is another case of *Parataxis*.
31. ἔχοι § 71.
34. εἶναι § 79.
35. μένειν § 75.
37. ἐξεληλυθεν, πορεύοιτο § 71.
Obs. 2.
38. πυθ. § 78.
39. ποιήσ. § 72. Obs.
45. τευχ. § 40.
48. νικῶτο § 68.
50. ἴσχειν § 78.
51. ἐπαναχ. § 96.
54. νύκτα § 16. .
55. τῇ ὑστ. § 30.
56. Θηβ. § 33.
58. αὐτῶν § 35. ἐχόμ. What is
Parataxis?
59. στρατ. § 17.
60. μή § 104. ἐθέλοι § 72.
65. καθημ. § 53. Obs. 1.
67. ἐκάλει. His preparations and
invitations took some time
to complete, hence the imp.
The others came at once,
hence ἔσποντο.
70. Θερσ. § 47.
73. αὐτός, ἄνδρας § 80.
75. οὐ § 107. σφῶν § 40.
77. ἦσαν § 73. διαπινόντων.
Probably (§ 41) a parti-
tive genitive. It might (§
53. Obs. 2) be taken other-
wise.
79. ἐστίν, εἴη § 71. Obs. 2.
80. μοι § 23.
83. ἔχρη § 62.
88. δακ. § 37. Obs. 1.
90. Μαρδ. § 19.
91. Περσ. § 40.
93. ἀποτρ. § 81.
94. λέγ. § 20.
95. ἐπιστ. § 90. ἀν. § 27.

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97. φρον. § 11, 81. μηδ. § 46, 107.
 101. οἷς § 20.
 102. οὐκ ἐδ. § 101.
 103. λείπ. § 75. ἐξόδ. § 44.
 109. Βοι. § 40. Obs.
 111. στρατ. § 94.
 116. ἀμυν. § 89.
 117. μάχ. § 42.
 118. Μαρδ. § 23.
 124. τοῦ. § 50.
 125. ἀντικαθ. § 17. Obs. 2.
 127. ἔδρα § 25.
 130. βουλ. § 33.
 131. εἶη § 71. ἀναζ. § 96.
 135. ἰζομ. § 89. ποι. § 88.
 138. μηδ. § 44, 107.
 145. δοκεῖν § 79. Obs. 1.
 147. συμβ., should be taken (§ 81) as inf. after δοκεῖν, which slightly varies in meaning with the two clauses.
 152. γνῶ. § 29.
 153. στρατ. § 35.
 155. νυκτ. § 40.
 160. στρατ. § 17.
 163. ἦκοι § 71.
 168. παραθ. § 10.
 169. μηδ. § 107.
 170. μή § 103, 62.
 171. οὐ γάρ § 116.
 172. Ἐλ. § 45.
 173. γέν. § 14.
 174. οὐκ ἂν § 113.
 176. δύν. § 71.
 181. ὑπερβ. § 115.
 182. λιπ. μέν. § 93. αὐτ. § 17.
 183. ἦμ. § 35.
 184. ἐμοῦ § 45.
 188. ὑμῖν § 21. μή, by attraction to the previous μή.
 194. Ἀλεξ. § 47. λόγῳ § 25.
 200. μαχεσ. § 86.
 202. ἀνδ. § 36.
 203. Μήδ. § 43.
 211. ἦδ. ἡμῖν § 17.
 212. ποιεῖν § 77.

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223. νίκη § 25.
 225. εἶσακ. § 88.
 226. προσφ. § 77.
 232. τεταγ. § 93.
 237. τούτου § 53. Obs. 1.
 238. ἄτε § 54. ὕδατ. § 44.
 244. ὡς § 92.
 248. μή § 104.
 249. ἵεναι § 75.
 255. σταδ. § 16. ὅσονπερ (§ 14), being used as a simple adverb.
 256. αὐτῇ § 17. Obs. 1.
 259. ἔχῳσι, σίνονιντο § 62. Obs. 2.
 260. ὥσπερ, 'as they had done when face to face,' i.e. on the plain in their previous position.
 262. ἴδοιεν § 62.
 265. ταύτην, 'the next night.'
 270. ἦμ. § 16.
 274. ἀρθ. § 96.
 289. πείθ. § 77.
 291. οὐδέ § 107. ἐκ. εἶναι § 78. Obs.
 293. λόγῳ § 21.
 295. τὸ πείθ. § 83. μή § 107.
 298. ἀπόλ., for vividness instead of ἀπόλοιτο. § 62.
 301. πείθ. § 94. οὐ § 99.
 304. Λακεδ. § 40.
 309. ὕψ. § 91. ἐπιχ. § 71.
 310. διανο. § 71. Obs. 1.
 316. μέν. § 88.
 319. αὐτοῖς § 21.
 325. τὰ ἐντεταλ. § 8.
 327. Ἀθην. § 43.
 329. sc. ποιῶσι. Why subjunctive?
 333. Λακεδ. § 44.
 334. σημ. § 96.
 337. ὄχθων § 43.
 341. ἀρχὴν γε, 'at first at least,' § 14.
 343. μή ἐκλ. § 107, 75.
 347. σταδ. § 16. ὅσον § 14.
 352. βοηθοῖ § 62.

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358. ἡμ. § 30.
 360. αὐτοῖς § 21.
 361. ἀποιχ. § 94.
 366. τάδε, 'the places before you,'
 haec.
 368. πολέμ. § 13.
 372. μάχ. § 26.
 374. Περσ. § 36.
 375. ἐπαινοῦντων § 53. *Obs.* 2.
 376. οἷς § 17.
 377. τὸ κατορ. § 83. *Acc.* after
 the preceding phrase = a
 verb of wondering.
 379. εἶη § 72.
 383. ἐκεῖ. § 17.
 385. ὧν, πάντων. *Attraction*; see
 notes on i. 33, 305.
 388. ὡς § 92.
 389. ἐπείχε *sc.* τοὺς Πέρσας.
 394. ποδῶν § 37. *Obs.* 2.
 395. κόσμω. § 26.
 401. εἶναι § 81.
 404. τὸ ἐντ. § 14.
 405. περιστ. § 82, subject to δέ-
 δοκται.
 408. οὐ § 109. βοη. § 20.
 411. ἀμυν. § 3, 91.
 412. βοη. § 77.
 413. ἀποπέμ. § 96.
 414. οὔσι § 94.
 415. ὥστε § 78. ταῦτα § 7.
 428. φράξ. § 96.
 431. οὐ § 53. *Obs.* 1.
 433. μηδ. § 107.
 434. ἐλπ. § 44.
 437. Λακ. § 17.
 439. χρόν. § 30.
 446. λή. § 29.
 448. ἐναντ. § 23. σοφ. § 13.
 452. ὧν § 93.
 453. Περ. § 40.
 456. χρόν. § 16.
 461. Λακ. § 20.
 462. ὅπ. § 36.
 465. Σπαρτ. § 22.
 466. ὧν. *See* i. 33.
 471. Μεσσ. § 21.

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474. κόσμ. § 14.
 479. ἀναβ. § 93. ἀφικ. § 78.
 482. ἔρρ., 'somewhat vehement.'
 484. Λακεδ. § 50. *Obs.* 2. οὐκ
 § 88.
 485. τευχ. § 75.
 488. τείχ. § 49.
 493. θείας § 36.
 495. ἀλκῆς § 45.
 497. Ἐλ. § 17. φον. § 81.
 498. μυρ. § 41. στρατ. § 37.
 499. τεσσ. § 44.
 507. ἀρ. § 29.
 508. ἀποσ. § 75. ἔχω = verb of
 ability.
 515. γενομ. § 53. *Obs.* 1.
 516. γένοιτο § 72.
 520. οὐ βου. § 88, 107.
 522. φθ. § 25. ἄν § 67, 113.
 533. πλ. § 12.
 534. ἔλεγε. The imperf. seems
 to say that he said these
 words all the time that his
 life was ebbing.
 535. οὐ § 107.
 536. ἀποθν. § 71. *Obs.* 1.
 537. αὐτῷ § 22.
 541. Ἐλ. § 22.
 544. συμβ. § 50.
 545. ζῆμ. § 77.
 548. οὐκ εἶ. § 101.
 550. στρατ. § 35.
 551. Μαντ. § 23.
 559. σοι § 22. μέγ. § 13.
 563. ἔχῃ § 62. *Obs.* 1.
 564. μή § 110.
 565. ποιῶν § 3, 93.
 568. τούτῳ § 19. ἀποδιδ. § 88.
 573. τοῖσδε § 27. τὸ εὖν. § 83.
 574. σοῦ § 42. γινώ. § 44.
 576. τὸ μηδ. § 109. *Obs.*
 577. νεκ. § 20.
 579. βαρ. § 17. ποι. § 76.
 581. μήτε ἄδοιμ § 66, 102. Αἰγ.
 § 20.
 583. Λεων. § 17.
 587. μήτε πρ. § 102, 59.

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588. ὦν § 94, *cp.* § 80.

590. μη. § 107.

597. ἐνόν. § 93.

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600. ἐσθῆτος § 35.

602. θεῶ § 17.

609. ὦν § 36.

IV.

(1) THE SPARTAN STATE.

(Pages 89-102.)

2. πόλ. § 40.
 3. ἐφάνη § 72. *Obs.* I.
 7. αὐτ. § 17. πειθ. § 88.
 10. ταῖς πλ. § 23.
 11. προέχ. § 94. εὐδ. § 29.
 15. αὐτοῖς § 17. *Obs.* I. ξυνι. § 61.
 16. θεράπ. § 10.
 17. διδ. § 33. *Obs.* I.
 18. μαθ. § 91.
 20. ὑποδ. § 27.
 21. σίτ. § 37. αὐτ. § 17.
 22. μέτ. § 10.
 23. τοῦ § 84. ἔκ. § 81.
 24. κρατ. § 76. αὐτ. *sc.* τῶν παιδῶν.
 26. ἀθροί. § 77.
 27. ῥαδ. § 69.
 29. τιμ. § 62. δέοι § 69.
 30. συμπαρ. § 78.
 31. τοῦ ἀπ. § 83.
 32. κρατ. § 76. εἰ § 61. *Obs.* 115.
 33. ἄν § 118.
 34. πηδ. *sc.* ἄν.
 37. ἱματίῳ § 17, *dat. of thing, not person concerned.*
 38. προσεθ. § 75.

40. ἀπέλ. § 69.
 41. εἶεν § 62.
 42. εἶναι § 76. ἐπιτ. § 77.
 43. δοκῇ § 61. ἀμαρτ. § 69.
 44. ποι. § 88.
 45. εἶναι § 76.
 46. οὐδέν, οὔτε § 100.
 47. μηδεῖς, μηδέ § 104, 100.
 48. ἀρχ. § 36. ἴλης § 46.
 49. εἶρ. § 40.
 52. μὴ οὐκ § 111.
 53. νίει § 19.
 54. μηδέν § 107.
 56. παύ. *sc.* τοὺς παῖδας.
 59. τούτων § 35.
 60. τηλικ. § 17.
 61. ἐμφυ. § 93.
 64. ἐπιθ. § 88. εἰ § 115.
 65. μηδ. § 107, 43. καλ. § 40.
 67. ἐκάσ. § 45. μή § 103.
 70. δεόν. § 36. *Obs.*
 73. δεῖ *sc.* γενέσθαι.
 74. πόλ. § 17.
 75. τούτων § 41.
 78. ἄν § 118.
 79. ἀνδραγ. § 37. *Obs.* I.
 80. συνέβ. § 71.
 85. μή § 109. τοῖς § 20.

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92. ἔσονται § 64.
 96. διηγ. § 75.
 99. τούτοις *sc.* ἐν τοῖς οἴκοις.
 102. ὡς § 78.
 109. διψ. § 69.
 111. συσκ. § 40.
 116. τὰ π. § 7.
 124. εἰσὶν § 71. πεφυ. § 2.
 126. τούτου § 45.
 127. γνῶ. § 27.
 128. πρεσβ. § 11.
 129. ὡς μήπ. § 62, 103.
 131. οὐκ ἂν § 99, 113.
 133. σώμ. § 29.
 136. Ἑλ. § 23, *cp. line* 59.
 142. τοῖς ἐλ. § 20.
 143. μηδ. § 110, 43.
 144. νομ. § 76.
 147. τάξ. § 88.
 151. μνῶν *sc.* ὄν. § 38.
 153. χάρας § 43. ἀμάξ. § 35.
 159. ἀρχ. § 20.
 160. οὐδέ § 107.
 162. τῶν § 40.
 164. οὐδέ § 99.
 167. ἀρχ. § 9. τῷ τ. ε. § 25, 3, 83.
 168. τῷ ὄταν § 84.
 169. ἦν, the original words retained, § 71. *Obs.* I. *See* § 115.
 170. τοῦ § 43.
 172. ὄντων § 90.
 173. Λυκ. § 18. τὸ ἐθ. § 84.
 177. εἴη § 71.
 178. πειθ. § 89. νόμ. attracted into *rel.* clause.
 179. παντί § 29. εἶναι § 79. οὐ § 108.
 182. Λυκ. § 40. ἀγασθ. § 77.
 183. τὸ κατεργ. § 83. εἶναι § 76.
 186. τούτων § 40. τῶν § 50, 95. *Obs.*
 187. εἰπεῖν, a real accus. of respect, § 74, 14. ἀρ. § 20. *Obs.* σώξ. § 82.
 191. τοῖς ἀγ. § 21.

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196. κακός § 3.
 197. τὰγαθῷ § 23.
 201. διαίρ. § 41, *but see* 53. *Obs.* 2.
 204. αὐτῷ § 22. τοῖς νε. § 17.
 206. ταύταις, 'from them,' § 22.
 207. γυν. § 36.
 215. ἀσκοῖτ' ἂν § 113. *Obs.*
 218. αὐτοῦ § 41.
 223. σωμ. § 35.
 225. ὄσφ § 29.
 230. ἀρ. § 45.
 232. ἀσκ. § 75.
 233. ἰδιωτῶν § 50. *Obs.* I.
 235. δημ. § 26.
 236. τό § 84. The whole of this sentence, down to εἶναι, is, by the use of the article, turned into a single subst.
 237. ἦν τις, εἰ τις § 61. *Obs.*
 239. βέλτ. § 3.
 245. ἀσκ. § 75.
 252. τούτων § 47. *Obs.*
 254. ἱπ. § 19.
 256. τούτων § 43.
 257. ὅσα § 14. ὄργ. § 43.
 258. ἀπ. § 40.
 263. ἔχειν *sc.* τοὺς ὀπλίτας.
 264. γυν. § 20.
 268. ἂν § 118.
 275. τῶν ὄμ. § 41.
 276. τούτοις § 17.
 277. ἦ § 64. ἐπιμελ. § 76.
 281. λαβ. § 96.
 292. τῶν § 40.
 298. ὀρῶν § 113.
 301. στρατοπ. § 76.
 302. τοῦ δεῖ. § 83.
 304. βασ. § 34.
 309. πραττ. § 53. *Obs.* 2.
 311. τὰ πρὸς § 14.
 313. ἔρωτο § 114, 68. δοκ. § 71.
 314. ἀκιν. § 3.
 316. αἶρου. § 94.
 319. φοβ. § 94. ἔχον. § 93.
 322. οὐκ ἐξόν, a single subst. in acc. case.

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323. ῥαδ. § 43.
326. εἰεν, ἄρξουσι § 64.
329. ἰόντες § 96.

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333. τούτων § 48.
334. οὔτε πειθ. § 108, 93.

(2) THE SPARTAN KING.

(Pages 107-124.)

5. εἰ § 73, 115.
7. ἀφεθ. § 76.
10. πράξ. § 35.
11. τοῦ § 83.
12. φ, attracted into case of an unexpressed antecedent.
18. μή § 109.
20. εἰ § 115. The sentence is virtually oblique. See § 72.
24. ἀχθ. § 93.
29. ἔχου § 71.
30. ἔκτ. § 73.
35. οὐκ ἄν § 113. *Obs.* χρόν. § 16.
37. βία § 26.
40. μή § 107.
42. μεταστ. § 69.
45. συγκομ. § 62.
48. μήτε § 103.
51. ἀφαιρ. § 88.
52. ὅσα § 7.
54. τειχῶν § 46. ὕ. χ. ἐπ. = a verb of ruling.
56. ὑπέφ. συνήγ. Distinguish the tenses.
58. ἱππεύοι, a virtually indirect question. 'He put forth prizes, (wishing to find out) which rode best.' § 72.
60. σωμ. § 37. *Obs.* 2.
62. ὄρᾶν § 81.
63. ἀνδρῶν § 36.
66. θέας § 36.
70. ἡγ. ἄν § 116.
74. ἰοιεν § 69.
82. συνάψ. § 75. δύν. § 115.
87. ὥς § 54.
89. Περσ. § 40.

91. ἐπ. momentary; ἐφ. continued action.
92. ἐπ. § 96.
100. ἐλευθ. § 43.
104. αὐτοῦ § 48. ἀρχ. § 90.
107. παρόν. § 15.
112. βοη. § 82.
115. οὔτε ἄν § 113. *Obs.*
122. ὥνπερ, by attraction for δι' ὥνπερ. στόλφ § 28.
128. οὐδέν § 7.
131. συνέβ. § 71. εἰ λέγοιμ § 114. ἄν § 118.
134. τάδε § 14. αὐτοῦ § 48.
135. οὐδέν § 99.
138. δυνήσ. § 64.
139. φρον. § 43.
140. εἰεν § 62. δέοι § 69.
141. τοῖς § 21.
142. αὐτῶν § 40.
144. ἔσοιτο § 72. γίγν. § 115. ἐκ. τ. τ. 'with such inducements.'
155. αὐτῶ § 17.
157. συνιόν. § 53. *Obs.* 2.
158. ἀλλ. § 49. στάδ. § 16.
161. ὦν § 46.
162. τῶν § 40.
165. τῶν συν. § 40.
169. ἐστεφ. 'wished to crown,' 'were for crowning.'
179. ἐξόν § 15. παρέντι § 88.
180. ἐπ. § 96.
192. χρή § 71. *Obs.* 1.
194. βούλ. § 73.
195. οὐκ εἶα § 101.
204. συνελ. § 96.

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208. *θεῶ* § 17.
 213. *μέγ.* § 3.
 214. *νόμ.* § 7.
 216. *τὰ μέν* § 14.
 218. *ἡγ.* § 87.
 224. *οὐδ'* § 107.
 225. *χρόν.* § 52. *Obs.*
 236. *οὔσαν, ἐξάγων, ἐξιῶν* § 86 *et seq.*
 240. *ἀν* § 118.
 244. *τοῦ* § 44, 83.
 246. *εἰ* § 72, 115.
 250. *ἐκπορ.* § 93.
 254. *καλ.* § 43.
 261. *ἀποτί.* § 63.
 264. *στρατ.* § 75.
 268. *στρατηγός* § 2.
 269. *ἦν.* Observe the change to the direct form. § 71.
 270. *ὡς ἀν* § 61.
 273. *ὅσιον* § 81.
 274. *ὄντα* § 93.
 276. *ποιῶς* § 50. *Obs. I.*
 277. *μέθης* § 44.
 279. *λαμβ. διαπ.* § 86 *et seq.*
 282. *ἔχοι* § 62.
 283. *βούλοιτο* § 115.
 285. *ἔχοι* § 69.
 286. *αἰδού.* § 93.
 288. *τάδε* § 7.
 289. *ἦλ.* § 50, 43.
 293. *συνελ.* § 17. *Obs. 2.* *εἰπεῖν* § 78.
 295. *ἀνδ.* § 35.
 297. *πόλει* § 17.
 304. *θυμῷ* § 26.
 306. *ὄσα.* Observe the double use of the accus. *ὄσα τρύπαια ἐστήσατο* (§ 5), *ἀλλ' ὄσα στρατεύματα ἐστρατεύσατο* (§ 6, 7).
 308. *οὐκ ἦθ.* § 101.
 317. *πειθομ.* § 94.
 318. *πῶς ἀν* § 113.
 319. *οὔσα* § 88.
 323. *αὐτῷ* § 22.

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325. *πατρίδα* § 8.
 326. *πόνων* § 49, 44.
 328. *τὸ ποιεῖν* § 84.
 330. *πατ.* § 35.
 333. *ἦθ. ἀν* § 116.
 335. *τὸ κρατ.* § 83.
 339. *εἰ* § 69.
 343. *ἴρεμ.* § 93.
 345. *ὅταν.* Would *ὅτε* *σῶφρον-οῖεν* be good Greek? § 61. *Obs.*
 353. *τεθναῖεν* § 71.
 355. *ζῶντες* § 89. *νικᾶν* § 77.
 356. *Κορ.* § 53. *Obs. I.*
 358. *ἦλπ.* § 71. *Obs. I.*
 360. *οὐκ* § 99.
 362. *μή* § 63. *Obs.* *οὐδ'* is simply the negative of *ἐξομεν*.
 365. *ἔχοι* § 71.
 369. *ἦν ἔχῃ* § 71. *Obs. I.* The original words are used for the sake of vividness. If reported, it would have been *εἰ ἔχοι* § 115.
 382. *ἐφαρ.* § 88.
 390. *τῷ* § 83, 25.
 396. *αἰσχ.* § 17; dat. of thing considered as person.
 402. *ἀποπ.* § 69. *δέοιντο*, attraction into the mood of *ἀποπ*.
 405. *Πέрс.* § 17.
 406. *τι ἀν = ὅ τι ἀν* § 113. *Obs.*
 409. *φιλόπονος* § 3. Contrast line 273 *ὅσιον*.
 412. *πράτ.* § 93.
 414. *ἀναστ.* § 72.
 415. *τὸν δέ,* an expressive circumlocution = *ἑώρα δὲ τῷ βαρ-βάρῳ συνελκυστέον εἶναι* § 22.
 418. *δυν.* § 94.
 423. *οὐχ sc. ἐστίν.* *εἰ* § 114.
 427. *καρτ.* § 29.
 432. *ἀν* § 118.
 434. *μμ.* § 88.
 439. *τῷ ἡγ.* § 84.

VOCABULARY.

LIST OF ABBREVIATIONS.

Att. = Attic form.	i. e. = id est, that is.	n. = neuter.
cogn. = cognate.	imp. = imperfect.	neg. = negative.
comp. = compare, by degrees of comparison.	imper. = imperative.	obs. = observe.
cp. = compare.	impers. = impersonal verb.	opp. = opposed to.
dep. = deponent.	indecl. = indeclinable.	part. = participle.
diff. = different.	ind. quest. = indirect question.	pf. = perfect.
e. g. = exempli gratia, as an instance.	Ion. = Ionic.	pl. = plural.
esp. = especially.	lit. = literally.	plpf. = pluperfect.
f. = feminine.	m. = masculine.	poet. = poetic form.
foreg. = foregoing, previous word.	metaph. = by a metaphor.	prob. = probably.
		sc. = scilicet, understand.
		usu. = usually.

. When the tenses of a compound verb are not given, they will be found under the simple verb.

A.

ἀβλάβεια, *as, ἡ* (ἀβλαβής), freedom from harm, safety. The negative word often represents a positive idea.

ἀβλαβής, *és, οὗς* (ἀ, not, βλάπτω), (1) unharmed, unhurt. (2) doing no harm, harmless.

ἀβουλία, *as, ἡ* (ἀ, not, βουλή), want of forethought, thoughtlessness, folly. A positive idea lies in the negative word.

ἀβρύνω (ἀβρύς, delicate), to make delicate, weaken. Mid. to pride oneself in, dat. Cp. *σεμνύνω*.

Ἀβυδηνός, *ἡ, ὄν*, belonging to Abydos; *οἱ Ἀβ.* the people of Abydos.

Ἀβυδος, *ου, ἡ*, Abydos, a city of Mysia, at the narrowest point of the Hellespont. The channel is here

only seven stadia wide. Xerxes built his bridge of boats between Abydos in Asia and Sestos in Europe.

ἀγαθός, *ἡ, ὄν*, brave, virtuous, good; *χωρὰ ἀ.*, a fertile land; *ἀγαθόν*, a good thing, a blessing, a treasure; *τὰ ἀγαθά*, goods.

Comp. *ἀμείνων*, *ἄριστος*, of general excellence; *βελτίων*, *βέλτιστος*, of moral superiority or improvement; *κρείσσων*, *κράτιστος*, of superiority in strength; *λῶων*, *λῶστος*, more preferable, desirable. **ἀγάλλω**, *αλῶ*, 1 aor. inf. *ἀγῆλαι*, to adorn, honour. Mid. to take delight in, with part. Synt. § 93.

ἄγαλμα, *ατος, τό* (ἀγάλλω), (1) an ornament, delight, honour. (2) an offering made to a god. (3) a statue.

ἄγαμαι, 1 aor. *ἡγάσθην*, (1) to wonder

- at, admire. (2) to be satisfied, delighted. Usual construction; acc. of neuter pronoun, gen. of person; *τὸδε αὐτοῦ ἀγαμαι*, I admire him for this. Synt. § 7, 42.
- ἀγγελία**, ας, ἡ, a message, tidings news (*evangel*).
- ἀγγέλλω**, ἐλῶ, ἡγγεῖλα, ἡγγέλκα, to bring news, deliver a message, announce, *τί τινι*, Synt. § 19.
- ἄγγελος**, ον, ὁ, a messenger, envoy (*angel*).
- ἀγέρω**, ἀγερῶ, ἡγείρα, ἡγέρθην, *ἀγήγερμαι*, to gather together, stir. Pass. to assemble, come together.
- ἀγερσις**, εως, ἡ (*ἀγείρω*), the act of gathering together, a gathering, muster. (Cp. Latin *legio*, from *lēgo*, the gathering of the people.)
- ἀγίρᾱτος**, ον (ἀ, not, *γηράσκω*), free from old age, undying, immortal.
- Ἀγισίλαος**, ον, ὁ, king of Sparta (398-361 B.C.). See p. 103. (*ἡγέομαι*, *λέως*, 'leader of the people'; a name of similar meaning to *Ἀρχίδαμος*, *ἄρχω* *δήμος*, the name of A.'s father.)
- ἀγήτωρ**, ορος, ὁ (*ἡγέομαι*), Doric for *ἡγήτωρ*, leader, guide, a title of Zeus, as 'leader of the army.'
- ἀγνώμοσύνη**, ης, ἡ (*ἀγνώμων*), want of consideration or right judgment; (1) senselessness, folly. (2) obstinacy, pride, *temeritas*. (3) unkindness, cruelty.
- ἀγνώμων**, ον, ονος (ἀ, not, *γνώμη*), deficient in right judgment or feeling; (1) inconsiderate. (2) obstinate, headstrong. (3) cruel, ungrateful.
- ἀγορά**, ᾱς, ἡ (*ἀγείρω*), an assembly, place of assembly, market-place. *ἀγορᾱς* *πληθῶρα*, the forenoon, the time when the market-place was full. See note on ii. 415.
- ἀγοράζω**, ᾰσω, to attend the market-place, do business, buy or sell.
- ἀγορεύω**, εὔσω, ἡγόρευσα, to speak in the assembly, proclaim, declare, publish, command.
- ἄγριος**, α, ον (*ἀγρός*), living in the fields or open air; wild, rude, savage. Opp. to *ἡμερος*, tame, cultivated (animals and plants); and to *δοτεῖος* (*urbanus*), from *δοστυ*, civilized (of men). Cp. *savage*, for salvage, from *silvestris*, living in the woods; *pagan*, living in the country; *heathen*, living on the heath.
- ἄγρός**, οὔ, m. a field (Lat. *ager*, Eng. acre). (1) land, territory; *agri*. (2) the country, opp. to the town; *rus*, *ruris*.
- ἀγχέτερος**, α, ον, comp. from *ἀγχού*, nearer; gen.
- ἀγχού**, adv. near, with gen. Comp. *ἄσσον*, nearer, *ἀγχίστια*, or *ἀγχοτάτω*, nearest, or next.
- ἄγω**, ᾰω, ἡγαγον, ἡχα, ἡγμαι, ἡχθην. Trans. (1) to lead, command; (2) to convey, bring; *φέρειν καὶ ἄγειν* = to plunder, *agere et ferre*, *φέρειν* of movables, *ἄγειν* of men and cattle. (3) to guide, conduct, *ἀγαγεῖν τινὰ ὁδόν*, to conduct a person on a journey. (4) to celebrate, hold, observe. (5) to lead a life; *ducere vitam*. (6) to reckon, consider.
- Intrans. (1) to lead, of a road. (2) in imper. *ἄγε*, come, up.
- Mid. *ἄγεσθαι γυναῖκα*, to marry, bring home a wife, *uxorem ducere*.
- ἀγωγή**, ης, ἡ (*ἄγω*), a leading, carriage.
- ἄγών**, ᾰνος, ὁ (*ἄγω*), (1) a gathering, assembly. (2) the assembly at one of the national games, contest for a prize. (3) struggle, trial, danger; object, effort; *discrimen*.
- ἀγωνίζομαι**, ἀγωνιοῦμαι (*ἀγών*), to contend for a prize, to struggle, fight, contest, fight to the last.
- ἀγώνισμα**, ατος, τό, a struggle for victory, a gallant deed.

ἄδαήμων, *ον*, *ονος* (ἀ, not, *δαῖναι*, to know), ignorant of, unacquainted with; gen. Synt. § 36.

ἀδαής, *ἐς*, *οὗς*, = *ἀδαήμων*.

ἀδελφιδέος, *έου*, contr. *οὗς*, *οὔ*, *ὅ*, a brother's or sister's son, a nephew.

ἀδελφός, *οὔ*, *ὅ*, brother.

ἀδηλος, *ον* (ἀ, not, *δῆλος*), unseen, uncertain, secret, concealed; with *εἰμί* and part. Synt. § 93.

ἀδικέω (ᾶ), *ήσω*, *ήδικηκα*, to be *ἀδικος*, to act contrary to the law, to wrong. *πολλά ἡμᾶς ἀδικεῖ*, he does us much wrong. Synt. § 8.

ἀδίκημα, *ατος*, *τό*, a violation of the law, misdeed, wrong; *injuria*.

ἀδικος, *ον* (ἀ, not, *δικη*), (1) unrighteous, unjust. (2) *ὁ* *ἄδ.*, an evildoer, offender.

ἔδοιμι, 2 aor. opt. act. *ἄνδόνω*.

ἀδόκιμος, *ον* (ἀ, not, *δύκιμος*), unable to pass a test, rejected, worthless.

ἀδόλως, adv. without guile or fraud; *sine dolo malo*.

ἀδύνατος, *ον* (ἀ, not, *δύναμαι*), (1) of persons; unable, powerless, weak. (2) of things; impossible.

ἄδ. τι βοηθεῖν, some impossibility to help us. *ἀδύνατα ἦν* = it was impossible.

ἀεί, adv. (Lat. *aenum*, Eng. ever), always, ever. Between the article and a participle, from time to time, for the time. *ὁ ἀεὶ κρατῶν*, the person in power *for the time*. *ἀεὶ ποτε*, evermore, for ever.

ἀένας, *ον* (ἀεὶ, *νάω*, I flow), ever-flowing; properly applied to a spring or river: then = everlasting, unfading, *sempiternus*.

ἀηδής, *ἐς*, *οὗς* (ἀ, not, *ἡδύς*), unpleasant, distasteful.

ἀήρ, *άeros*, *ὁ* (*ἄημι*, I breathe or blow), the air, i.e. the thick air about the earth, opp. to *αἰθήρ* (*αἶθω*, I burn), the pure, bright air of heaven.

ἀθάνατος, *ον* (ἀ, not, *θάνατος*) undying, immortal. *οἱ ἀθάνατοι*,

the Immortals; 10,000 picked Persian troops which formed the body-guard of the king. See note on ii. 375.

Ἀθῆναι, *ᾶν*, *αἱ*, Athens. The plural was probably used as in *Θῆβαι*, *Μυκῆναι*, *Συράκουσαι*, because the city was composed of several parts. **Ἀθήναζε** = to Athens, **Ἀθήνησι** = at Athens.

Ἀθηναῖος, *α*, *ον*, Athenian. *οἱ Ἀθ.* the Athenians.

Ἀθηνᾶ, *ᾱς*, *ῆ*, Athena, the tutelary goddess of Athens, identified by the Romans with their *Minerva*. She is the goddess of all skill, wisdom, and handicraft, whether practised by men or by women. (Ends in *ᾶ*, because contracted from *Ἀθηναία*.)

ἀθλέω (ᾶ), *ήσω*, imp. *ἤθλου* (*ᾄθλος*), to contend for a prize.

ἄθλον, *ον*, *τό*, a prize, reward (after a struggle).

ἄθλος, *ον*, *ὅ*, a contest.

ἀθροίζω, *οίσω*, 1 aor. pass. *ἠθροίσθην* (*ἄθροος*), to assemble, collect, gather, muster.

ἄθροος, *α*, *ον* (ἀ, with, *θρός*, noise), collected, gathered together, united, in one body.

ἄθυμία, *ας*, *ῆ* (*ἄθυμος*), want of heart or courage, gloom, despair; *tristitia*.

ἄθυμος, *ον* (ἀ, not, *θυμός*), heartless, spiritless, despondent, despairing, disheartened.

ἄθύμως, adv. spiritlessly, without heart.

αἰγιαλός, *οὔ*, *ὅ*, the sea-shore, beach.

ἄισσω, *ἄλς*, the place where the sea sweeps along.

Αἰγίλια, *ων*, *τά*, Aegilia, a small island off the west coast of Aegina, belonging to the town *Styra*.

Αἰγίνα, *ης*, *ῆ*, Aegina.

Αἰγινήτης, *ον*, *ὅ*, an Aeginetan. *οἱ Αἱ.* the Aeginetans.

Αἰγύπτιος, α, ον, Egyptian.

Αἴγυπτος, ου, ἡ, Egypt. **Αἴγυπτος**, ὁ, the Nile.

αἰδέομαι (οὔμαι), αἰδέσομαι, ἡδέεσθην (αἰδώς), (1) to respect, **τινά**.

(2) to be ashamed, foll. by part.

Synt. § 93.

αἰδήμων, ον, ονος, full of αἰδώς, modest, respectful.

αἰδιος, ον (αἰεί), everlasting, *sempiternus*.

αἰδώς, ὅς, contr. οὗς, ἡ, (1) a sense of shame or honour, self-respect, modesty. (2) respect for others, reverence, chivalrous feeling; *pudor*. *Cui Pudor quando ullum inueniet parem?* When shall chivalry find his peer?

αἷμα, ατος, τό, blood.

αἰνέω (ῶ), αἰνέσω, ἤνεσα, ἤνημαι, ἡνέθην (αἶνη), to praise, approve. Poet. for ἐπαινέω.

αἶνη, ης, ἡ, praise, honour. Poet. for ἐπαινος.

Αἰνιᾶνες, ὧν, οἱ, the Aenianes, an ancient race who lived in the south part of the valley of Spercheius, in Thessaly.

Αἰολεύς, ἑως, ὁ, an Aeolian. οἱ Αἶ. the Aeolians. The northern portion of the east coast of Asia Minor was peopled by Aeolians. Their chief cities were not on the mainland, but Lesbos and Mitylene in the island of Lesbos.

αἰρετός, ἡ, ὅν (αἰρέομαι), (1) to be chosen, desirable, happy. (2) chosen, elected.

αἰρέω (ῶ), αἰρήσω, ἤρηκα, ἤρημαι, ἡρέθην, 2 aor. εἶλον. Act. to take, seize, conquer, catch, gain. Mid. to take for oneself, choose, prefer; elect a magistrate. Pass. to be taken, be elected.

εἶλον, ἔλε, ἔλω, etc. εἰλόμην, ἔλοῦ, etc.

αἶρω, ἀρῶ, 1 aor. ἤρα, ἤρκα, ἤρμαι, 1 aor. pass. ἤρθην. Act. to raise, move, exalt. Mid. to carry off,

undertake. Pass. to move off, depart.

αἰσθάνομαι, αἰσθήσομαι, 2 aor. ἤσθόμην, αἰσθού, etc. (1) to perceive, observe by the senses; *sentire*. (2) to notice, hear, or learn. Foll. by part. or by a gen. Synt. § 94. 43 (aesthetical).

αἰσχιστος } see αἰσχρός.

αἰσχίων }
αἰσχρολογία, ίας, ἡ (αἰσχρός, λέγω), bad language, low talk, abuse.

αἰσχρός, ἁ, ὄν, ugly, base, mean, disgraceful, shameful, *turpis*; opp. to καλός. The moral meaning 'disgraceful' is borrowed from the physical meaning 'ugly.' Cp. base, low, mean, disgraceful. Comp. αἰσχιών, αἰσχιστος.

αἰσχροურγία, ας, ἡ (αἰσχρός, ἔργον), low conduct, meanness.

αἰσχροῦς, adv. poorly, meanly, shamefully, wrong.

αἰσχύνη, ης, ἡ, (1) shame, disgrace, dishonour. (2) sense of shame, feeling of honour. Cp. αἰδώς.

αἰσχύνω, ὤνω, ἥσχυνα. Act. to disfigure, dishonour. Mid. αἰσχύνομαι, αἰσχυνοῦμαι, ἥσχυμμαι, ἥσχύνθην, to be ashamed of. αἰσχύνομαι ταῦτα ποιῶν, I am ashamed of doing this. Synt. § 93. αἰσχύνομαι ταῦτα ποιεῖν, I refrain from doing this. αἰσχύνομαι τὸν πατέρα, I feel reverence, respect, for my father. See αἰδέομαι.

αἰτέω (ῶ), imp. ἤτουν, αἰτήσω, ἤτησα, ἤτηκα, to ask for, call for. Synt. § 8.

αἰτία, ας, ἡ (αἰτέω), (1) a cause, origin. (2) a fault, charge, blame, reproach; *crimen*.

αἰτιάομαι (ῶμαι), ἄσομαι, Dep. to charge, accuse, blame, **τινά τινος**. Synt. § 48.

αἴτιος, ία, ιον, causing, originating, responsible for; gen. Synt. § 30. ὁ αἴτιος (Lat. *reus*), the culprit.

αἰχμάλωτος, ον (αἰχμή. ἄλ-ίσκομαι).

- taken by the spear, a prisoner of war, captive.
- αἰχμή**, ἥς, ἡ, a spear-point, a spear. (The part is used for the whole; the particular meaning becomes general.)
- αἰχμοφόρος**, ου, ὁ (αἰχμή, φέρω), a spearman, usually of a king's body-guard. Cp. *δορυφόροι*.
- αἰών**, ὄνος, ὁ (αἰέ, Lat. *aevum, aetas*), a period of time, life-time, life, age.
- αἰωρέομαι** (οὔμαι), ἤσομαι, Dep. (1) to hang. (2) to be in suspense or excitement; *suspensus esse*.
- Ἀκαρνάν**, ἄνος, ὁ, an Acarnanian.
- ἀκηκόει**, plpf. ind. act. ἀκούω.
- ἀκινάκης**, ου, ὁ, a short sword, scimitar (Persian word).
- ἀκινδυνος**, ου (ἄ, not, κίνδυνος), free from danger, safe; *tutus*.
- ἀκίνητος**, ου (ἄ not, κινέω), (1) unmoved, unstirred, motionless, undisturbed, steady, fixed. (2) that should not be stirred (Lat. *non movendus*), secret, hidden: of secret things, *arcana*.
- ἀκμάζω**, ἄσω (ἀκμή), to be in prime, to flourish, abound; dat.
- ἀκμή**, ἥς, ἡ (ἀκή, a point), (1) an edge. (2) the critical time, highest point, flower, bloom, prime, strength, vigour. (3) = *καιρός*, the right time.
- ἀκονίτι** [ι], (ἄ, not, κόνις, dust), adv. without the dust of the arena: hence, without a struggle; *sine pulvere*.
- ἀκοντιστής**, οὔ, ὁ (ἄκων, a dart, ἀκοντίζω, to throw a dart), a darter.
- ἄκοςμος**, ου (ἄ, not, κόσμος), without order, in disorder, confused.
- ἀκόσμως**, adv. in disorder, disobediently.
- ἀκούσιος**, ου (ἄκων), (1) of the agent; unwilling, with reluctance, *invitus*. (2) of the act; involuntary.
- ἀκούω**, ἀκούσομαι, ἀκήκοα, ἤκουσα, (1) to hear, acc. of thing heard, gen. of person from whom; *ταῦτα τῶν πατέρων ἠκούσαμεν*. Sometimes also gen. of thing. Synt. § 49. (2) to obey, *obedio* = *ob-audio, dicto audiens esse*, gen. (3) Intrans. εἶ, *κακῶς ἀκούειν*, to be well or ill spoken of, to have reputation; *bene, male audire*. Only fut. mid. used, as ἀκούω is a verb of the senses.
- ἀκράτεια**, as, ἡ, want of restraint, incontinence, passion.
- ἀκρατής**, ἐς, οὖς (ἄ, not, κράτος) without power over, unable to restrain; usu. like Lat. *impotens*, without self-restraint, passionate, licentious; gen. Synt. § 36.
- ἀκριβής**, ἐς, οὖς (ἄκρος), accurate, exact, perfect in its kind.
- ἀκριβῶς**, accurately, exactly.
- ἄκριτος**, ου (ἄ, not, κρίνω), (1) unarranged, confused, in disorder. (2) undecided, untried, without trial; *indicta causa*.
- ἀκροβολίζομαι** (ἄκρος, βάλλω), to throw from a distance, to fight with missiles, skirmish; metaph. said of a disagreement in conversation.
- ἄκρον**, ου, τό (ἄκρος), a height; *jugum, alta loca*.
- ἀκρόπολις**, εως, ἡ, the height of the city, the citadel, *arx*.
- ἄκρος**, α, ου (ἀκή, a point, Lat. *acies, acus*), (1) at the point, extreme. ἄκρον ὕδωρ, the top of the water, *summa aqua*. (2) complete, perfect. ἄκροὶ τὰ πολέμια, matchless in the art of war.
- ἀκρωτήριον**, ου, τό (ἄκρος), a top-most part, mountain-peak.
- ἄκτῃ**, ἥς, ἡ (ἄγνυμι, cp. *ρηγμίν*), the broken shore. (1) a promontory. (2) a beach, shore. (3) a river bank.
- ἄκων**, ἄκουσα, ἄκων (ἄ, not, ἐκάν), unwillingly, with reluctance, *invitus*.
- ἀλαζονεία**, as, ἡ (ἀλάζω, a wanderer, an impostor), pretensions, vanity, swagger.

ἀλαλάζω, ἄζω, to raise the ἀλαλή or war-cry, to shout aloud. Cp. **ὀλολύζω**, to cry aloud in worship. Both words are derived from the sound (Lat. *ululare*, to howl).

ἀλγέω (ῶ), ἦσω, (1) to feel bodily pain, *doleo*. **ἀλγῶ τὴν κεφαλὴν**, *caput doleo*, I have a pain in my head. Synt. § 12. (2) to be distressed in mind.

ἄλγος, οὖς, τό, (1) pain, a painful thing. (2) grief, trouble, distress; *dolor*.

ἀλέξω, ἀλεξήσω, 1 aor. mid. **ἀλέξασθαι**, to keep off, beat back.

ἀλέγειν τινά, to keep some one off. **ἀλέγειν τινί**, to assist, i. e. keep off for some one. **ἀλέξασθαι τίνα**, to keep some one off for oneself, to defend oneself against. Synt. § 20, Obs.

Ἀλεύας, οὖ, ὁ, Aleuas, the ancestor of the Aleuadae, the most powerful family in Thessaly.

ἀλήθεια, ας, ἡ, (1) truth, reality, of facts. (2) truthfulness, sincerity, of persons, opp. to **ἀλαζονεία**.

ἀληθής, ἐς, οὖς (ἀ, λαθεῖν, λήθη), (1) of things; true, actual, real. (2) of persons; sincere, truthful, honest, frank.

ἀληθῶς, truly.

Ἀλκίον πεδίον, τό (ἄλη, wander- ing), the plain of wandering, in Cilicia. Homer (Il. 6. 201) tells us that Bellerophon ended his days 'wandering alone in the Plain of Wandering, consuming his own soul, avoiding the paths of men.'

ἀλίζω, ἴσω, ἀλισμαι [ᾱ] (ἄλις), to gather together, assemble.

ἄλις, adv. in heaps, in abundance, enough; *satis, affatim*. **ἄλις ἐστὶ μοί τινος**. Synt. § 37.

ἀλίσκομαι, imp. ἡλίσκωμαι, ἀλώσσομαι, ἐάλωκα, aor. 2, ἐᾶλον, ἄλωθι, ἀλῶ, ἀλοῖην, ἀλῶναι, ἀλούς, (1) to be taken or conquered, used as passive of **αἰρέω**.

(2) to be detected, proved, convicted; foll. by part. Synt. § 93.

ἄλκη, ἡς, ἡ, strength, bravery, active resistance. A poetic word; contrast with **ῥώμη** = bodily strength.

ἄλκιμος, ον, strong, brave, warlike.

ἄλλα, n. pl. from ἄλλος.

ἀλλά, but, yet (Lat. *sed, autem*).

ἀλλ' ἢ, other than, except. **οὐ μόνον—ἀλλὰ καί**, not only—but also. **ἀλλὰ γάρ** is elliptical = but (no), for — i. e. however. Cp. *sed enim*, Virg. Aen. 1. 19 'Progeniem sed enim Trojano e sanguine duci Audierat.'

ἀλλήλων, dat. οἰς, αἰς, acc. οὖς, ας, a, the reciprocal pronoun, contr. for **ἀλλαῖσιν**; (cp. Lat. *alius alium*), one another, each other. **κατ' ἀλλήλους**, mutual.

ἄλλοιός, α, ον (ἄλλος), of another kind, different.

ἀλλοιῶ (ῶ), ὥσω, to make ἄλλοιός.

Act. to change, to estrange. Pass.

to become different, be estranged.

ἄλλος, ἄλλη, ἄλλο (Lat. *alius*), another, other. **ἄλλοι, —ἄλλοι**, some, others. **πολλοὶ καὶ ἄλλοι**, many others. **εἴ τις καὶ ἄλλος**, who-soever. **ἄλλος ἄλλο λέγει, alius aliud ait**, different men say different things. **ἄλλος τις**, some one else. **ἄλλο τι**, something else. With the article, **ὁ ἄλλος**, oftener in pl. **οἱ ἄλλοι**, the rest, i. e. all the others = *ceteri*. **τάλλα**, the rest = *reliqua* or *cetera*. i. 61. 'in his other answers.' Synt. § 13.

ἄλλως, (1) otherwise. ἄλλως πως, in some other way. **ἄλλως οὐδαμῶς**, in no other way. **Ἀθηναῖον μὲν ἄνδρα, ἄλλως δέ—**, an Athenian,

and besides—. **ἄλλως τε καί** = both otherwise and—, i. e. especially.

(2) otherwise than is right, fruitlessly.

ἀλογία, ας, ἡ (ἀ, λόγος), want of respect, disregard, contempt. **ἐν πολλῇ ἀλογίᾳ ἔχειν** = to make

very little count of, disregard altogether; *nullam alicujus rationem habere*. πολλῆς ἀλογίας ἐγκυρεῖν = to be quite disregarded, meet with complete contempt.

ἄλογος, *ον* (ἀ, not, λόγος), without reason, irrational, unnatural.

ἀλόγως, *adv.* without reason, groundlessly, absurdly.

ἀλούσας, 2 aor. part. ἀλίσκομαι.

Ἄλπηνός, *οὔ, ἡ*, Alpenus, a Locrian city.

ἄλσος, *ους, τό*, a sacred grove, a precinct. Cp. *τέμενος* (✓ἀλ, Lat. *alio*; place where trees or plants of any kind grow).

ἀλυκτάζω (ἀλύω, to be frantic), to be in trouble, to be paralysed.

ἄλυτος, *ον* (ἀ, not, λύπη), without feeling pain, painless, without sorrow, happy. (The Greek negative word is often best represented by an English positive word.)

ἀλύτως, free from pain, in comfort.

ἄλωσις, *εως, ἡ* (ἀλίσκομαι), taking, capture, subdual, subjugation.

ἅμα, *l. adv.* (1) along with, with, at once, at the same time. (2) with part. ἅμα στρατευόμενοι, while they served at the same time. ἅμα εἰπών, as he spoke.

II. Prep. with dat. with, together with. ἅμα τῷ στρατῷ, with his army. ἅμ' ἔφ, with the dawn, at daybreak; *prima luce*. (✓ἀμ or ✓όμ; *δμοῦ, ὁμοῖος*, Lat. *simul*, *similis*, Eng. same.)

ἄμαξα, *ης, ἡ*, a carriage, waggon, for carrying goods.

ἀμαρτάνω, ἀμαρτήσομαι, ἡμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην, (1) to miss the mark, fail, be deprived of; gen. opp. to *τυγχάνω* = hit the mark, obtain. Synt. 44. (2) fail, go wrong, blunder, make a mistake, sin; with cogn. acc. of neut. adj. or pron. Synt. 7.

ἀμάρτημα, *ατος, τό*, a blunder, failure, fault, offence.

ἀμαχητί [*ῖ*] (ἀ, not, μάχη), without a battle, or fighting.

ἀμείβω, *ψω, ἡμείψα*. Act. to change, exchange, *τι ἀντί τινος*. Mid. (1) to change with one another (the middle has a reciprocal force), to converse, to answer, *τινὰ μύθῳ*. (2) to repay, requite, *τινὰ*.

ἄμεινον, *adv.* better. Compare εὔ, ἄμεινον, ἄριστα.

ἀμείνων, *ον, ονος*, compar. of ἀγαθός, better, braver. *τὰ ἀμείνω*, the better or braver cause.

ἀμελέω (ῶ), ἥσω, ἡμέληκα, ἡμέλημαι (ἀμελής, careless, ἀ, not, μέλει), to be ἀμελής, careless, heedless, negligent; gen. Synt. 45.

ἀμήχανος, *ον* (ἀ, not, μηχανή), (1) of persons; without resource, helpless, unable. (2) of things; impracticable, impossible. (3) of persons; irresistible.

ἀμίλλα, *ης, ἡ* (ἄμα), a contest, struggle, trial of strength, race.

Ἄμυκλαι, *ῶν, αἱ*, Amyclae, a village near Sparta, where a great festival was annually held in honour of Apollo and Hyacinthus. See note on p. 176.

ἀμύνω, ἀμύνῶ, ἡμύνα. Act. ἀμύνειν *τινὰ*, to keep a person off. ἀμύνειν *τινί*, to aid, assist a person. Synt. § 20, Obs. Mid. ἀμύνεσθαι, (1) to guard from oneself, to stand on the defensive, defending each other. (2) take vengeance on, *τινὰ* (Lat. *munio*, *moenia*, *im-munis*, *com-munis*).

ἀμφί, prep. with gen., dat., acc., on both sides (Lat. *amb-*, *am-*). I. gen. for the sake of. II. dat. (1) on both sides of. (2) for the sake of. ἀμφὶ φόβῳ, for fear. III. acc. (1) around, with a notion of motion towards. (2) of numbers; about. (3) of troops; under. *οἱ ἀμφὶ Ξέρξη*, Xerxes and his army.

ἀμφισβητέω (ᾱ). ἦσω, imp. ἡμφισβήτουν (ἀμφίς, apart, βαίνω), to disagree, dispute, argue a point.

ἀμφισβήτησις, εως, ἡ, dispute, debate, argument.

ἀμφοτέρως, α, ον (ἄμφω), both of two; ἀμφοτέροι, both sides, *uterque*; opp. to ἐκάτερος, one or other of two, *alteruter*.

ἀμφω, ἀμφοῖν, both (Lat. *ambo*).

ἄν, a particle peculiar to Greek. I. It implies a condition and qualifies a verb, indic., opt., infin., participle. See Synt. uses of ἄν, §§ 115-119. II. ἄν is united to the relative pronoun or temporal conjunction. ὅς ἄν, whosoever. ὅτε ἄν, ὅταν, whensoever. ἐπειδὴ ἄν, ἐπειδάν, whenever. εἰ ἄν, ἐάν, ἥν, if ever, in case that, foll. by subjunctive. Synt. § 61. ἄν never begins a sentence, regularly follows the word which it qualifies, and is often expressed twice.

ἀνά, prep. up, upon, opp. to κατά; with gen. and dat. in poetry. In prose only with acc. (1) of place; along, throughout, ἀνά πόλιν, ἀνά στρατόν. (2) of time; throughout, during. ἀνά πᾶσαν τὴν ἡμέραν, all the day through; but ἀνά πᾶσαν ἡμέραν, day by day. (3) with numerals; at the rate of.

ἀνα-βαίνω, ἀναβήσομαι, ἀνέβην, ἀναβέβηκα, (1) to go up, ascend; ἐφ' ἵππον, to mount a horse, sc. ναῦν, to embark. (2) to go up country, visit the interior.

ἀνα-βάλλω, ἀναβαλῶ. ἀνέβαλον. Act. throw up. Mid. put off for oneself, put off, delay; with fut. inf. Synt. 75. μάχας ἀναβ. run the risk of battles.

ἀνάβασις, εως, ἡ (ἀναβαίνω), a going up, way up; esp. the expedition from the sea into Central Asia, the Anabasis of Xenophon.

ἀνα-βεβηκότας, pf. part. ἀναβαίνω. ἀνα-βοάω, (ᾱ), ἦσομαι (βοή), to shout out, cry aloud.

ἀνα-γινώσκω, ἀναγνώσομαι, ἀνέγνω, ἀνέγνωκα, to distinguish, read. (Cp. *lego*, to pick, choose, read) ἀνέγνωσα, I persuaded; ἀνεγνώσθην, I was persuaded.

ἀναγκάζω, ἄσω, ἠνάγκασα, ἠναγκάσθην (ἀνάγκη), to force, compel, constrain.

ἀναγκαῖος, α, ον, necessary.

ἀνάγκη, ης, ἡ, constraint, necessity, destiny. ἀνάγκη = perforce.

ἀναγράφω, ψω, to write up; to record, register.

ἀν-άγω, imp. ἀνήγον, 2 aor. ἀνήγαγον. Act. (1) to lead up; ἄ. ναῦν, to put out to sea. (2) ἄ. θυσίαν, to lead up, celebrate, a sacrifice. (3) to restore. Mid. to set sail, put out to sea.

ἀνα-διδάσκω, ξω (Lat. *dedocere*). Act. to teach over again, i. e. better. Mid. to learn better, change one's mind.

ἀνα-δραμεῖν, 2 aor. inf. act. ἀνατρέχω.

ἀνα-ζεύγνυμι, ξω, ἀνέζευξα, ἀνέζευμαι, to harness again, make ready for departure. (1) στρατόν ἀναζευνύναι = to move off (Lat. *colligere vasa*). (2) to march off (sc. στρατόν).

ἀνα-θήσειν, fut. inf. ἀνατίθημι.

ἀνα-θορεῖν, 2 aor. inf. act. of ἀνα-θροῶσκω, ἀναθοροῦμαι, ἀνέθρον, to spring up, leap up.

ἀνάλεια, ας, ἡ, shamelessness, impudence; from

ἀναιδής, ἐς, οὖς (ἄ, not, αἰδώς), shameless, impudent.

ἀν-αιρέω (ᾱ), ἦτω, -ῆρηκα, ἀνείλον, -ῆρημαι -ῆρεθην. Act. (1) take up, destroy. *tollere*. (2) 2 aor. ἀνείλον, of an oracle, give a response, ordain, appoint, ἀνείλε (sc. ὁ θεός, i. e. Delphic Apollo). Mid. to win, gain.

ἀν-αισιμῶ (ῶ), (*αἴσιμος*, fitting, appointed for use), to use up, spend, consume.

ἀνα-κινδυνεύω, to run into danger over again, run a fresh risk.

ἀνα-κρίνω, ἰνῶ. Act. to examine closely, cross-question. Mid. to discuss, or wrangle with each other.

ἀνακτόριον, ου, τό (*ἄναξ*, a prince), a princely dwelling, a temple.

ἀνα-κωχεύω, σω (*ἀνέχω*), to hold back. (1) ναῦς, to keep ships at anchor. (2) intr. (sc. *ἑαυτόν*), to keep still, halt.

ἀνα-λαμβάνω, ἀνα-λήψομαι, ἀν-έλα-βον, ἀν-είληφα, (1) to take up, pick up, take with one (soldiers, etc.). (2) to take up, assume, accept (danger, etc.). (3) to recover, regain, retrieve, repair, make good, restore. ἀναλαβεῖν τραῦμα, retrieve a disaster.

ἀν-άλωτος, ον (*ἀ*, not, *ἄλ*, ἀλί-σκομαι), invincible, impregnable, incorruptible.

ἀνα-μένω, to wait for.

ἀνα-μίγνυμι, μίξω, ἀν-έμξα, μέ-μιγμαι, to mix up, unite, join, huddle together.

ἀνα-μιμνήσκω, ἀναμνήσω, ἀνέμνησα, ἀναμέμνημαι. Act. to remind, τινά τι or τινά τινος. Synt. §§ 8. 45. Pass. to remember, call to mind, τινός. Synt. § 45.

ἀναμφιλόγως, undoubtedly, without dispute, willingly.

ἀνανδρία, ας, ἡ (*ἀνάνδρος*), cowardice, unmanliness.

ἀνάνδρος, ον (*ἀ*, not, *ἀνήρ*), unmanly, cowardly.

ἀνα-νεύω, σω, ἀνένευσσα, to throw the head back, refuse; *renuere*, opp. to *κατανεύω*.

ἀνα-ξυρίδες, ων, αἱ, close trowsers worn by Eastern nations: the dress of the Greek soldier left the knee bare, like a kilt.

ἀνα-πέιθω, ἀνα-πέισω, ἀν-έπεισα,

ἀν-επείσθην, to bring one over to an opinion, to persuade, τινά.

ἀνα-πετάννυμι, -πετάσω and πετώ, -επέτασα, -επέταμαι, to spread out, unfold, open wide. ἀναπε-ταμένον πέλαγος, the open sea.

ἀνα-πλέω, -πλεύσομαι, -έπλευσα, (1) to sail up, put out to sea. (2) to sail back again.

ἀνα-πυνθάνομαι, -πεύσομαι, -επυ-θύμην, to search out, inquire into; acc.

ἀν-αρίθμητος, ον (*ἀριθμός*), coun- less, innumerable.

ἀν-αρπάξω, άσω and άξω, ἀνήρ-πασα, to seize up, to take by storm, to sweep away.

ἀναρρίπτω, ψω, (1) to throw up. (2) ἀναρρίπτειν κίνδυνον (a meta- phor from the *throw* of dice), to stand a hazard, run a risk.

ἀν-αρχία, ας, ἡ, (1) state of being ἀναρχος, ἀναρχίας οὔσης, since there was no commander. (2) lawlessness, anarchy.

ἀνα-σκολοπίζω, ίσω, to fix on a stake, impale.

ἀνά-στατος, ον (*ἰνίστημι*), (1) of nations; made to rise, driven from one's home, ἀναστάτους ποιεῖν τινάς. (2) of cities; ruined, laid waste.

ἀνα-σταυρόω (ῶ), to impale; cp. ἀνασκολοπίζω.

ἀνα-στρέφω, ψω. Act. to turn upside down. Mid. (Lat. *versari*), to go up and down in a place, dwell there, live, be engaged in.

ἀνα-τέλλω, τελῶ, -έτειλα, intrans. to come to light, to rise (of the sun, or moon, or of a river).

ἀνα-τίθημι, ἀναθήσω, ἀνίθηκα, ἀνα-τέθεικα, ἀνατέθειμαι, ἀνετέθην, (1) to lay upon, attribute to, τί τι. (2) to ascribe, dedicate, conse- crate, τί τι.

ἀνα-τρέπω, τρέψω, τέτροφα, to upset, overturn, overthrow, ruin; *evertere*.

ἀνα-τρέχω, ἀνα-δραμοῦμαι, ἀν-έδραμον, to run up, jump or start up; metaph. of the growth of a nation.

ἀνα-φαίνω, ἀνα-φανῶ, ἀν-έφηνα, 2 aor. pass. **ἀνεφάνην**. Act. to bring to light, make known, proclaim, declare; foll. by part. Synt. § 94. Pass. to come to light, to be declared, to turn out.

ἀνα-φέρω, ἀν-οίσω, ἀν-ήνεγκα, (1) to bring up. Mid. to bring up for oneself into a safe place. (2) to bring back news; *referre, renuntiare*.

ἀνα-φύω, φύσω. Act. to make to grow up. Mid. with 2 aor. **ἀν-έφυν**, and pf. **ἀνα-πέφυκα**, to grow up, grow.

ἀνα-χωρέω (ῶ), ἤσω, (1) to go back, retire, withdraw. (2) to fall to, revert to, come into the hands of.

ἀνα-χώρησις, εως, ἡ, a retreat, retiring.

ἀνδάνω, imp. **ἦνδανον**, **ἀδήσω**, 2 aor. **ἔαδον**, **ἄδοιμι**, etc., 2 perf. **ἔαδα**, to please, delight, find favour with; dat. Synt. § 20. Often impers. **ἀνδάνει μοι**, it is my pleasure, I determine, *placet*. οἷς **ἦνδανε**, who chose. (✓ *σφαδ* connect with *ἦδομαι*, *ἡδύς*, *ἄσμενος*, Lat. *suavis*, *suadere*, Eng. sweet.)

ἀνδραγαθία, ας, ἡ (ἀνὴρ, ἀγαθός), the qualities which make a good man, bravery and honesty, manliness, manly virtue.

ἀνδραποδίζω, ῶ, or ἀνδραποδίζομαι, ἀνδραποδιῶμαι, ἡνδραπούδισμαι, (ἀνδράποδον). Act. to enslave, to sell the freemen of a country into slavery, a harder fate than **δουλίω, καταδουλίω**. Mid. to kidnap.

ἀνδράποδον, ου, τό, a slave, a captive taken in war (probably from **ἀνδρα, ἀποδύσθαι**, to sell a man).

ἀνδρεία, ας, ἡ (ἀνὴρ), manliness, manhood, bravery, courage, spirit (Lat. *virtus*).

ἀνδρείος, α, ον, manly, courageous, brave.

ἀνέγκλητος, ον (ἐγκαλέω, to accuse), without reproach, blameless.

ἀνέδραμον, 2 aor. **ἀνατρέχω**.

ἀνείλε, 2 aor. ἀναιρέω.

ἀναιμένος, pf. part. pass. **ἀνίημι**.

ἀνείμι (είμι, ἴβο), (1) to go up, to go back, to return. (2) to go up country, i. e. to Central Asia.

ἀνελεύθερος, ον, (1) of things; slavish, servile, humbling. (2) of persons; stingy, mean.

ἀνεμος, ου, ὁ, wind (**ἄημι, ἀελλα**, Lat. *animus, anima*).

ἀν-επιστήμων, ον, ονος, ignorant, unskilful.

ἀν-έστησ-, 1 aor. mid. act. ἀνίστημι.

ἀν-ετίθη, 1 aor. ind. pass. ἀνατίθημι.

ἄνευ, prep. without, except; gen.

ἀν-έχω, imp. ἀν-εἴχον, ἀν-έξω, or ἀνα-σχέσω, 2 aor. ἀν-έσχον, ἀν-έσχηκα, 1 aor. pass. ἀν-έσχεθην. Act. (1) to hold up, lift up, maintain, support. (2) Intrans. to rise. Mid. to hold out, to be patient, to suffer; foll. by part. **ἀνέσχοντο ὀρῶντες**, they endured the sight of. Synt. § 93.

ἀν-ήκω, ἔω, to come up to, to have reached. **ἀν. εἰς τὰ μέγιστα**, to have reached the highest point, to be unequalled. **εἰς σὲ ἀνήκει**, it devolves on you, it has fallen to you.

ἀνὴρ, ἀνδρός, voc. ἀνέρ, dat. pl. ἀνδράσι, a man, in all his noble relations, (1) a man, a brave man. (2) a husband, head of a house. Opp to **ἄνθρωπος**, a human being, as *vir* is to *homo* (see note on ii. 370). (3) **ἀνὴρ** is often expressed in Greek in designations where no corresponding word is required in English: **ἄνδρες Ἀθηναῖοι**, Athenians. **ἄνδρες βάρβαροι**, foreigners, barbarians.

ἀνθ-άπτομαι, -άψομαι, to lay hold

- of, throw oneself into, exert oneself in; gen. Synt. § 43.
- ἀνθ-ίστημι**, imp. *ἀνθ-ίστην*, *ἀντιστήσω*, *ἀντ-έστησα*, *ἀντ-έστην*, *ἀνθ-έστηκα*. Act. to set against. Mid. with 2 aor. and perf. act. to stand against, to stand before, withstand; dat. Synt. § 20.
- ἀνθρώπιος**, α, ον, human. τὰ ἀνθρώπεια, the lot of man, man's estate, humanity.
- ἀνθρώπινος**, η, ον, human, mortal = ἀνθρώπιος.
- ἄνθρωπος**, ον, ὁ and ἡ, a man, human being, mortal. *ἄνθρωποι*, mankind (Lat. *homo*). Cp. *ἀνήρ*, and note on ii. 370.
- ἀν-ίημι**, imp. *ἀν-ίην*, *ἀν-ήσω*, *ἀν-εἶκα*, *ἀν-εἶμαι*, 1 aor. *ἀν-ῆκα*, in cogn. tenses, 2 aor. *ἀνῶ*, *ἀν-είην*, *ἀν-εἶναι*, *ἀν-εἰς*. Mid. *ἀν-ίεμαι*, 2 aor. *ἀν-είμην*, 1 aor. pass. *ἀν-εἶθην*. (1) to send up, let go, let loose, *immittere*. (2) to leave alone, to neglect, pf. part. pass. *ἀνειμένοι εἰς τὸ ἐλεύθερον*, if left at liberty.
- ἀν-ισώω** (ῶ), 1 aor. pass. *ἀν-ισώθην*, to make equal. Pass. to be equal.
- ἀν-οδός**, ον, ἡ, a way up, esp. into Central Asia, to the king.
- ἄ-νομος**, ον, lawless, wicked.
- ἀνόμως**, lawlessly, wickedly.
- Ἀνόπαια**, ας, ἡ, the mountain-path by which Ephialtes led round the Persians under Hydarnes.
- ἀν-οπλος**, ον (ἄ, not, ὅπλον), without defensive armour, unarmed, *inermis*.
- ἀν-ορθώω** (ῶ), ὥσω, (ἀνά, ὀρθώω), double augment in imp. *ἡνάρθουν*, 1 aor. *ἡνάρθωσα*, to set up, raise, restore, rebuild.
- ἀν-όσιος**, ον, unholy, profane, impious; applied both to persons and things.
- ἀντ' = ἀντί**, before a vowel.
- ἀντ-αίρω**, -αρώ, usu. in mid. *ἀνταίρεσθαι χεῖρας*, to raise hands against, to come to blows with, to withstand.
- ἀντ-αμείβομαι**, to give in exchange, to answer again.
- ἀντ-ίξιος**, α, ον, worth as much as, equivalent to, a match for; gen. Synt. § 36.
- ἀντ-εκ-τρέχω**, to run out (from the line) against.
- ἀντ-εμ-πίπρημι**, *πρήσω*, to set on fire in return (in the imperfect μ is inserted, *ἀντ-εν-επίπρασεν*).
- ἀντ-επι-δείκνυμι**, to show forth, exhibit in turn; foll. by part. Synt. § 94.
- ἀντ-έχω**, *ἀντ-έχον*, *ἀνθ-έξω*, *ἀντ-έσχον*. Act. to hold out, withstand, hold one's ground, suffice; with part. Synt. § 93. Mid. to hold on to, cling to, keep close to; gen. Synt. § 43.
- ἀντί**, before a vowel *ἀντ'*, prep. with gen., instead of, in place of.
- ἀντιάζω** (*ἀντί*), *ἀντιάσω*, to go to meet, face, encounter, join battle with.
- ἀντιβίην**, (*ἀντί*, *βία*) epic adverb, face to face, in the close of battle.
- ἀντι-κάθημαι**, to sit or encamp opposite, of armies which watch each other.
- ἀντι-λέγω**, to speak in opposition, raise a question.
- ἀντι-μίτωπος**, ον, front to front, face to face.
- ἀντι-μηχανάομαι** (ῶμαι), to contrive against another.
- ἀντί-ξιος**, ον (ξέω, I scrape), scraped against, opposed to, hostile; dat. *οὐδένῃν ἀντίξουν*, *nil hostile erat*.
- ἀντ-όμοι** (οὔμαι), ὥσομαι, *ἡντιώθην*, to meet, oppose, resist; dat. Synt. 20.
- ἀντίος**, α, ον, (1) opposite, in presence of; *ἀντία σου*, before you (n. pl. used adverbially). (2) opposite, opposed to, contrary; dat.
- ἀντί-παλος**, ον (*πάλη*, wrestling), (1) ὁ ἄ. subst. an antagonist,

- tagonist, a rival, adversary. (2) adj. evenly balanced.
- ἀντι-παρα-βάλλω**, to contribute instead of (the usual meal).
- ἀντι-παρα-τάσσομαι**, to stand in array against.
- ἀντι-πόλεμος, ον**, warring against, an enemy.
- ἀντι-σκευάζομαι**, to furnish in turn for oneself.
- ἀντι-σφαιρίζω** (*σφαίρα*, a ball), play ball against, *οἱ ἀντι-σφαιρίζοντες*, people making a match at ball.
- ἀντι-τάσσω, ξω**. Act. to range against, draw up against, set in array against. Pass. to draw oneself up against, to face.
- ἀντι-τείνω, τενῶ, ἀντέτεινα**, to hold out against, to be opposed to, to resist, refuse to give way.
- ἀντι-τίθημι, θήσω, τέθεικα, τέθειμαι, ἀντ-ετέθη**. Act. to set against each other. Pass. to be matched against each other.
- ἀντι-τυπος, ον** (*τύπτω*), returning blow for blow, stubborn, obstinate.
- ἀντ-όμνυμι, -ομοῦμαι, -ώμοσα**, to swear in return.
- ἀν-υποδησία, ας, ἥ** (*ὑποδέω*, to tie under), going barefoot, wearing no sandals.
- ἀν-υπόδητος, ον** (*ὑποδέω*), unshod, barefoot, without shoes or sandals.
- ἀνύτω, ἀνύσω, ἥνυκα, ἥνυσμαι (ἀνω)**, to achieve, accomplish. *οὐδὲν ἥνυτε*, he did no good.
- ἀνω**, to accomplish, finish. *ἤνετο τὸ ἔργον*, the work drew to completion.
- ἄνω (ἀνά)**, adv. upwards. *ἡ ἄνω ὁδός*, the road to the interior. *ἄνω καὶ κάτω*, upside down. Comp. *ἀνωτέρω, ἀνωτάτω*.
- ἀνώγω (ἄνωγα**, an epic perfect. I command), to command, bid, order, enjoin; only used in 3 pers. sing.
- ἄνωθεν**, adv. (*ἄνω*), from above, above.
- ἀν-ωρία, ας, ἡ** (*ῥα*), the bad season of the year.
- ἄξι-άγαστος, ον** (*ἄξιος, ἄγαμαι*), worth admiring.
- ἄξι-ακρόατος, ον** (*ἀκροάομαι*, to hear), worth listening to.
- ἄξιο-θιάτος, ον** (*θεάομαι*), worth looking at, worth seeing.
- ἄξιό-λογος, ον**, worth mention, remarkable.
- ἄξιό-μαχος, ον**, fit, fit for service, a match for in battle.
- ἄξιό-νικος, ον**, worthy of success.
- ἄξιος, ία, ιον** (*ἄγω*, to weigh, worth weight), worth, worthy, valuable; worth comparing to; gen. Synt. § 36. Cp. Lat. *dignus* with abl. *ἄξιόν ἐστι*, it is worth while, *operae pretium est. ἄξιος ἐστιν ἔχειν*, he deserves to have, *dignus est qui habeat*.
- ἄξίως**, adv. worthily. *ἄξίως λόγου*, in a way worth mentioning.
- ἄξιο-σπούδαστος, ον**, worth striving to attain, worth endeavour, worth emulation.
- ἄξιόω (ῶ), ἀξιῶσω, imp. ἡξίουν**. I. to think worthy, *τινά τινος*. II. foll. by inf. or acc. with infin.; (1) to think fit, require, demand. (2) to make a claim, to believe, suppose. *οὐκ ἀξιῶ*, I refuse. Synt. § 101.
- ἀπ-αγγέλλω, ελῶ**, to bring back a message, report; acc. and dat. Synt. § 19. (Lat. *referre, renuntiare*.)
- ἀπ-αγορεύω**, fut. *ἀπ-ερῶ*, aor. *ἀπέπουν*, to order away from, to forbid; foll. by neg. Synt. § 109.
- ἀπ-άγω, ἔξω, imp. ἀπήγον**, to lead off, withdraw.
- ἀ-παθής, ἐς, οὐς** (*ἀ*, not, *πάσχω, ἔπαθον*), free from suffering unharmed, untouched by; *immunis*; gen.
- ἀπ-αλλαγῇ, ἧς, ἡ**, (1) release from, relief. (2) escape, retreat.

ἀπ-άλλαξις, εως, ἡ, escape, retreat ; *recerptus*.

ἀπ-ἀλλάσσω, ἄζω, ἀπ-ἡλλάχα, ἀπ-ἡλλαγμαί, ἀπηλλάχθην. Act. (1) trans. to set free, release, remove, *τινά τινος*. (2) intrans. to escape. Mid. (1) to be free from ; gen. Synt. § 44 ; (2) to depart from, return, go away. With prep. ἐκ, ἀπαλλάσσου, begone from.

ἀπαλύνω, ὑνῶ (ἀπαλός, soft, tender), to make tender or delicate, to weaken, soften.

ἀπ-αμύνω, ὑνῶ ; mid. ἀπαμύνομαι, to beat off, to repel ; acc.

ἀπαξ, adv. once, once only, once for all ; *semel*.

ἀπ-αράσσω, ξω, to sweep off, beat off ; *decutère*.

ἅπας ; ἅπασα, ἅπαν (ἅμα, πᾶς), all, all together, every ; strengthened form of πᾶς, itself strengthened in *συνάπας*. οὐ πρὸς τοῦ ἅπαντος ἀνδρός ἐστι, not every one can, *non cuiusvis est*.

ἅπεδος, ον (ἄ, copul. πέδον, level ground), level, flat.

ἀπέθανε, 2 aor. ind. act. ἀποθνήσκω.

ἀπειθεῖω (ῶ), ἦσω, to be ἀπειθής, disobedient, to refuse to obey, to disobey ; dat. Synt. § 21.

ἀπ-ελημμένος, pf. part. pass. ἀπολαμβάνω.

ἀπ-εἰμι (εἰμί, sum), to be absent.

ἀπ-εἰμι (εἰμι, ibo), to depart, go away. ἀπειμι = I will go away.

ἀπ-εἶπον, to forbid. See ἀπαγορεύω.

ἀπ-εἶργω, ξω, (1) to keep away from, hinder, *τινά τινος*. (2) to separate, divide, bound, of a river. Also, of persons travelling. ἐκ δεξιᾶς ὄρος ἀπείργων, keeping the mountain on the right.

ἄπειρος, ον (ἄ, not, πείρα, a trial). I. Without experience of, unused to, unacquainted with ; gen. II. (ἄ, πέρας, a limit) endless, innumerable.

ἀπ-ελαύνω, -ελάσω, -ελαῶ, ἀπ-ἤλασα, ἀπ-ἤλασθην, (1) to drive away, expel. (2) intrans. to return, retire, ride back.

ἀπενεγκάμενος, 1 aor. part. mid. ἀποφέρω.

ἀπεικώς, νῖα, ὅς (ἀπό, εἰκα), away from what is reasonable, unfair, unnatural.

ἀπ-έρχομαι, -ελεύσομαι, -ἦλθον, to go away, return, depart from.

ἀπ-έχω, imp. ἀπέιχον, 2 aor. ἀπέσχον. Act. (1) to keep away from, *τινά τινος*. (2) intrans. to be distant from. Mid. to refrain from, desist from ; gen. Synt. § 44.

ἀπιστέω (ῶ), ἦσω, imp. ἠπίστουν, to be ἀπιστος, to disbelieve, distrust ; dat. of person, but acc. of pron. Synt. § 7.

ἄπιστος, ον (ἄ, not, πείθομαι), not to be trusted, faithless, incredible.

ἄπιτε, 2 pl. imper. act. ἀπειμι (ibo).

ἄπλετος, ον (prob. poetic for ἀπληστος, unfilled), boundless, immense.

ἀπό, prep. with gen. only, from, (1) of place ; from. (2) of time ; after, ever since. (3) of origin ; from, owing to. ἀπὸ τοῦδε, henceforth. ἀφ' οὗ, ever since, *ex quo*. ἀπὸ δείπνου, after supper, when supper was over. ἀπὸ σίτων, after meals.

ἀπο-βαίνω, -βήσομαι, ἀπ-έβην, to disembark, to land.

ἀπο-βιβάζω, a causal verb, from ἀποβαίνω, to make to get off, to disembark (troops, etc.).

ἀπο-βλέπω, ψω, to look away from all objects except one ; to gaze intently.

ἀπο-γίγνομαι, to be away from, to have no part in.

ἀπο-γράφω, ψω. Act. to enter in a list, register, write down (answers). Mid. have (the answer) registered. Cp. διδάσκομαι.

ἀπο-δείκνυμι, δείξω, to point away

- from other objects but one ; (1) to point out, show, display, achieve, bring forward, deliver. ἄλλα ἀποδ., to practise other arts, display other excellencies. (2) to appoint, nominate as successor. Synt. § 10. (3) to make, foll. by part. Synt. § 94.
- ἀπο-δειλιάω (ῶ), (δειλός), to be a coward from duty, to flinch from danger, shrink from duty, shirk difficulty.
- ἀπο-δημῖω (ῶ), ἦσω, to be away from home, to be absent, to live abroad.
- ἀπο-διδράσκω, ἀπο-δράσσομαι, ἀπέδραν, to run away, run off.
- ἀπο-δίδωμι, δώσω, ἐδωκα. Act. to give back, restore, retain, give openly. Mid. to give away for one's own benefit, to sell.
- ἀπο-δοκιμάζω, ἄσω, to reject on examination, refuse to accept.
- ἀπο-δράσσεσθαι, fut. inf. mid. ἀπο-διδράσκω.
- ἀπο-θανυμάζω, ἄσω, to wonder much at something.
- ἀπο-θέω, θεύσομαι, to run away.
- ἀπο-θνήσκω, θανούμαι, -έθανον (θάνατος), to die, perish, fall (in battle) ; also = *interfici*, to be put to death.
- ἀπο-οἶκος, ον, ὅ, a settler, colonist, who goes *from* home. ἔποικος, a settler who goes *to* another country.
- ἀπο-οίχεμαι, to be gone, to have departed.
- ἀπο-καλέω (ῶ), ἔσω, ἀπεκάλεσα, (1) to call back, recall. (2) to call by an abusive name, to nickname.
- ἀπο-κηδεύω (κηδέω, care for, mourn for), to cease to mourn for.
- ἀπο-κλείω, ὁρ ἀπο-κλήω, κλήσω, κέκλημαι, to shut off from, or out of, to cut off, intercept (Lat. *intercludere*).
- ἀπο-κοιμάσομαι (ῶμαι), to get a little sleep, (to get sleep *out of* the allotted time).
- ἀπο-κόπτω, ψω, 2 aor. pass. ἀπεκόπη, to cut off, hew off.
- ἀπό-κρημνος, ον (κρημνός, an overhanging cliff, κρεμάννυμι), broken, precipitous, craggy.
- ἀπο-κρίνω, ἰνῶ, ἀπέκρινα. Act. to distinguish, separate, choose. Mid. to answer, reply ; dat. of pers. Synt. § 18. Contrast with ἀμείβεσθαι τινα. Synt. § 20, Obs.
- ἀπό-κρισις, εως, ἡ, an answer, reply.
- ἀπο-κρούω, σω, to beat off, beat back.
- ἀπο-κρύπτω, ψω, κέκρυφα, κέκρυμαι, ἀπεκρύφθην, to conceal, hide from view ; double acc. τινά τι ; *celare aliquem aliquid*. Synt. § 8.
- ἀπο-κτείνω, κτενῶ, -έκτεινα, to kill, slay, put to death ; *occidere, interficere*.
- ἀπο-λαμβάνω, λήψομαι, -έλαβον, -έληφθην, ἀπέλημμαι, (1) to take from. (2) to take back, recover, regain. (3) to cut off, intercept.
- ἀπο-λέγω, ξω, ἀπολέλεγμαι, to pick out, choose from.
- ἀπο-λείπω, ψω, ἀπέλιπον, ἀπο-λέλοιπα, ἀπο-λέλειμμαι, ἀπέλειφθην, (1) trans. to leave behind, forsake, abandon, leave a place. (2) intrans. to fail, foll. by part. Synt. § 93 ; be wanting, or exhausted, to come short of.
- ἀ-πολις, ι, gen. ἀπόλις, without state or country, homeless.
- ἀπ-όλλυμι, imp. ἀπ-ώλλυν, ἀπ-ολῶ, ἀπ-ώλεσα, ἀπ-ολώλεκα. Act. to destroy, demolish, lose altogether. Mid. ἀπ-όλλυμαι, ἀπ-ωλόμην, -ολοῦμαι, pf. ἀπόλωλα, to perish, die, be lost, undone, ruined.
- ἀπο-λύω, ὕσω. Act. to set free, release from, τινά τινος, *liberum dimittere*. Mid. to set free for oneself, ransom, redeem, *redimere*.
- ἀ-πονος, ον, (1) of things ; without

- trouble, easy. (2) of persons; lazy, taking no exercise.
- ἀπὸνως**, without trouble, easily.
- ἀπο-παύω, σω.** Act. to hinder from something, *τινά τινος*; to stop, *τι*. Mid. to leave off, cease doing.
- ἀπο-πειράομαι** (*ῶμαι*), *άσομαι*, *ἀπεπειράθην*, the aor. pass. has a middle sense, to make trial of, prove; gen. Synt. § 43.
- ἀπο-πέμπω**, to send away, dispatch, dismiss.
- ἀπο-πλέω, πλεύσομαι**, to sail away, sail off.
- ἀπορέω** (*ῶ*), imp. *ἡπύρουν*, to be *άπορος*, without resource; (1) to be at a loss, in doubt, hesitate. (2) to be in want of, to require; gen. Pass. *οὐδὲν ἀπορείται*, nothing is missed.
- ἀ-πόρρητος, ον** (*ά*, not, *πέρθω*, I sack), unsacked, unravaged, unspoiled.
- ἀπορία, ας, ἡ**, difficulty, embarrassment. *ἐν ἀπορία ἔχεσθαι*, to be at a loss.
- άπορος, ον** (*ά*, not, *πόρος*, a passage), (1) of things; without a way through, impassable, very difficult. (2) of persons; unmanageable, difficult; infin. Synt. § 77. Cp. *άμήχανος*.
- ἀπόρρητος, ον** (*άπερῶ*), forbidden, secret, not to be divulged.
- ἀπορρίπτω, ψω, -έρριψα**, (1) to throw away. (2) to shoot out, utter a word or saying (Lat. *jacere*).
- ἀπο-σβέννυμι, σβέσω.** Act. to put out, extinguish, quench, *restinguere*. Mid. with 2 aor. *ἀπέσβην*, to go out, to be put or blotted out, *restingui*.
- ἀπο-σειώ**, to shake off, throw off.
- ἀπο-σημαίνω, ἄνῶ, ἀπ-εσήμηνα.** Act. to give a sign or signal. Mid. to know by signs, infer.
- ἀπο-σκήπτω, ψω**, to shoot forth, launch, hurl down.
- ἀπο-σπεύδω, σω**, to dissuade, oppose; acc.
- ἀπο-στάς, 2 aor. part.** *ἀφίστημι*.
- ἀπόστασις, εως, ἡ** (*άφ-ίστημι*), a revolt, rebellion.
- ἀπο-στείχω, αορ.** *ἀπ-έστιχον*, to walk away, retire, go home, go off.
- ἀπο-στέλλω, ελῶ, ἀπέστειλα, 2 aor. pass.** *ἀπεστάλην*. Act. (1) to send away, dispatch, on some mission or service. (2) to reject, throw out. Pass. to start, to be sent off. (Apostle = a man *sent out* on a mission).
- ἀπο-στερέω** (*ῶ*), *ήσω*, to rob, deprive of, *τινά τινος*, or *τινά τι*. Synt. § 8. Contrast *άποστερεῖ ἡμᾶς ἐλευθερίαν* with *libertatem nobis eripit*.
- ἀπο-στρέφω, ψω**, (1) trans. to turn back, put to flight. (2) intrans. to turn back, return.
- ἀπο-σχιζώ, ίσω.** Act. to cut off from, separate, part from. Mid. to separate from.
- ἀπο-σώζω, σω.** Act. to save, restore from danger. Pass. to get off safe, reach a place safely.
- ἀπο-ταμόντες, 2 aor. part. act.** of *άπο-τέμνω, άποτεμῶ, άπέταμον*, to cut off.
- ἀπο-τίννυμαι**, to have paid to oneself, exacting vengeance for; gen. Synt. § 48. Poetic for
- άπο-τίνω, ίσω, -έτισα.** Act. to pay back in full. Mid. to have paid to oneself, to take vengeance on, to punish.
- άπο-τιστέον**, one must pay.
- άπο-τρέπω, ψω.** Act. to turn aside, avert, hinder, prevent. Mid. to turn from, desist, refrain from.
- άπο-φαίνω, ἄνῶ, άπέφηνα.** Act. to make known, to represent, prove, show up, *τινά όντα*. Mid. to make known, to declare, speak out.
- άπο-φέρω, άπ-οίσω, άπ-ήνεγκα.**

Act. to bring back, carry away,
Pass. to return.

ἀπο-χρή (ἀπό, χάσμαι, to use to the full), impers. verb. ἀποχρῆ ἐμοί, it is enough for me; enough for me that I, etc.

ἀπο-χωρέω (ᾶ), ἦσω, to go away from, depart, retire, retreat.

ἀ-πρόθυμος, ον, not eager, hesitating, disheartened; *cunctabundus*.

ἀ-πρόσκεπτος, ον, unforeseen, unthought of.

ἀ-προφάσιτος, ον, not making excuses, unhesitating, unreserved.

ἄπτω, ψω. Act. to set on fire, kindle, *incendere*. Mid. (1) to cling to, lay hold of, grasp, touch. (2) to engage in, prosecute with vigour; gen. Synt. § 43.

ἄρα, a particle denoting inference, then, therefore, in fact, as it seems, after all. εἰ ἄρα, if after all. ἄρα never stands first word.

Ἄργεῖος, α, ον, belonging to Argos, Argive. οἱ Ἄ. the Argives.

ἀργία, ας, ἡ (ἀ, not, ἔργον), doing no work, inactivity, idleness, laziness.

ἀργύριον, ον, τό, a piece of silver (hence diminutive), silver money.

ἄργυρος, ον, ὁ, silver.

ἀρέσκω, ἀρέσω, ἤρεσα, to please, gratify, satisfy: dat. αὐτῷ ἤρεσε, he was contented with. ταῦτα ἤρεσε, this was determined, this resolution was taken.

ἀρετή, ἡς, ἡ, courage, manliness, virtue, goodness, excellence of any kind. (Connect with Ἄρης, the god of courage, ἄριστος, ἄρην, male.)

ἀρήγω, ξω, to assist, help; τινί.

ἄρθμιος, α, ον, (√ ἄρ in ἀραρίσκω), united, acting together, at one.

ἀριθμέω (ᾶ), ἦσω, ἡρίθμησα, to number, count.

ἀριθμός, οὔ, ὁ, number. ἀριθμόν, in number. Synt. § 14.

Ἀρισταγόρας, ον, ὁ, Aristagoras,

tyrant of Miletus. See p. 1, and note on p. 138.

ἀριστεία, ας, ἡ, the prize of the bravest, the meed of valour.

ἀριστερός, ὁ, ὄν, on the left. ἡ ἀριστερά (sc. χεῖρ), the left hand.

ἀριστεύω, σω, to be ἄριστος, best or bravest. In Homer, Tydeus gives his son Diomedes, who is starting for the war, as his parting counsel, the motto, αἰὲν ἀριστεύειν, Il. 6. 208. Cp. ἀριστεία.

Ἀριστογείτων, ονος, ὁ, Aristogiton, an Athenian. See note on i. 284.

ἄριστος, η, ον, best, bravest, noblest. See ἀγαθός.

Ἀρκαδία, ας, ἡ, Arcadia.

Ἀρκάς, ἄδος, ὁ, an Arcadian. οἱ Ἄ. the Arcadians.

ἀρκέω (ᾶ), ἔσω, ἤρκεσα, to be enough for, sufficient, in a satisfactory state, healthy enough. οὐκ ἀρκεῖν, to be of no avail, to be useless.

ἄρμα, ατος, τό (ἀρμόζω), a war-chariot; diff. from ἄμαξα, a cart, or waggon.

Ἀρμένιοι, οἱ, ας, Armenians.

Ἀρμόδιος, ον, ὁ, Harmodius, an Athenian. See note on i. 284.

ἀρμόζω, ὄσω, ἤρμωσα, (1) to fit together, to join. (2) to govern, command. The word was specially used by the Lacedaemonians, who applied the name ἀρμωστής, or governor, to the men whom they sent out to govern islands or cities during the time of their supremacy (B.C. 404-371).

ἀροτήρ, ἥρος, ὁ (ἀρώω, I plough), a ploughman, husbandman.

ἀρπάζω, ἄσω, ἤρπασα, to snatch, seize away, plunder; the word has always the notion of *violence* (Lat. *rapio*, *rapax*).

Ἀρτάβανος, ον, ὁ, Artabanus, brother of Darius and uncle of Xerxes. In the pages of Herodotus he is the representation of

the wisdom of experience and age.

Ἄρταξέρξης, ου, δ, the son of Xerxes, and fifth king of Persia. He reigned from 465 to 425 B.C.

ἀρτάω (ᾶ), ἦσω, ἤρτηκα, ἤρτήθην. Act. to hang to, fasten to. Pass. to hang from, depend upon, ἐκ τινός.

Ἄρτεμις, ἰδος, ἡ, acc. Ἄρτεμιν, Artemis, daughter of Zeus and Leto, and sister of Apollo. She was a maiden goddess and the patron of the young; inviting young women to purity and chastity, and young men to manly sports and exercise. She is identified with the Roman Diana.

ἄρτιος, α, ον (ἄρτι, just now, √ἀρ, ἀραρίσκω), (1) perfect, suitable. (2) ready, prepared to=ἔτοιμος.

ἄρτος, ου, δ, a loaf of bread, i.e. wheaten bread: a barley-loaf=μάζα.

ἀρχαῖος, α, ον, from the beginning, ancient. τὸ ἀρχαῖον, in ancient times. Synt. § 14.

ἀρχή, ἡς, ἡ, (1) a beginning, origin. ἐξ ἀρχῆς, ἀπ' ἀρχῆς, from the beginning. ἀρχήν, at first, originally; if with a negative, = *omnino*, at all. (2) the supreme power, government, sovereignty, rule. (3) an office, magistracy. αἱ ἄ. the magistrates.

ἀρχω, ξω, or ἀρχομαι, ξομαι, (1) to begin; gen. Synt. § 43, or part. § 93; also ἀρχεῖν ἀπό or ἐκ τινός, to begin *with* something, *ab aliquo incipere*. (2) to rule, govern, command; gen. Synt. § 46.

ἄρχων, οντος, δ, a magistrate. At Athens there were nine magistrates, annually elected, called Archons. In i. 254, the name is applied to the Ephors of Sparta.

ἄσημος, ον (ἄ, rot, σῆμα), (1) un-

marked, unstamped. (2) indistinct, unintelligible.

ἀσθένεια, ας, ἡ, weakness, feebleness; from

ἀσθενής, ἐς, οὗς (ἀ, not, σθένος), weak, feeble, poor.

Ἀσία, ας, ἡ, Asia.

ἀσκέω (ᾶ), ἦσω, ἤσκησα, ἤσκηκα, ἤσκημαι, ἤσκήθην. I. Trans. (1) to work, i.e. wool, to adorn. (2) to train, practise, exercise, observe, preserve; (ascetic, asceticism). II. Intrans. to train oneself. (ἀσκέω and *exercēre* look at the same thing *training* from different points; ἀσκέω = to *work up* the raw material; *exercēre* = to *drive out* the useless elements.)

ἄσμενος, η, ον (√σφαδ, ἡδομαι), well pleased, glad; often rendered by the adverb gladly: cp. *laetus*. Comp. ἄσμενέστερος, ἄσμενέστατος.

ἀσμένως, gladly, in comfort.

ἀσπίς, ἰδος, ἡ, a shield, a round shield.

ἀστός, οὗ, δ (ἄστυ), a citizen, townsman (Lat. *oppidanus*).

ἄστυ, εως, τό, a city (√φασ = dwell). ἄστυ is the city where men live; πόλις the state, the centre of government.

ἀσφάλεια, ας, ἡ, firmness, security, safety; from

ἀσφαλής, ἐς, οὗς (ἀ, not, σφάλω), firm, unshaken, secure, safe, steadfast. ἐν τῷ ἀσφαλεῖ, on safe ground.

ἀσφαλῶς, safely, surely, steadily.

ἀσχολία, ας, ἡ (ἀ, not, σχολή), occupation of time, want of leisure. ἀσχολίαν ἔχειν = to have no time, *non vacare*. ἀσχολίαν παρέχειν τινι = to hinder some one, take away his leisure.

Ἄσωπός, οὗ, δ, the Asopus. There are two rivers of this name; one in Malis, near Heracleia, which the Persians, under Hydarnes,

crossed on the way up to Anopaea. The other runs through Boeotia, and the Persians were encamped beside it before the battle of Plataea.

ἀτάσθαλος, ον (ἄτη), reckless, presumptuous.

ἄτε, (acc. pl. n. from ὅστε, cp. ἀπερ); causal adv. since, seeing that; or modal, in the manner of; foll. by a participle, or by a genitive absolute. Synt. § 54. **ἄτε ἱκετεύων**, in the guise of a suppliant, as a suppliant.

ἀτείχιστος, ον, unfortified.

ἀτέων, οντος, a person possessed, a reckless man.

ἄτη, ης, ῆ, mischief, ruin. Ate is personified in Greek poetry as the blindness or folly which leads men to hasty and foolhardy conduct, ending in their own hurt.

ἀτιμία, ας, ῆ, (1) dishonour, disgrace. (2) loss of citizenship, disfranchisement.

ἀτιμος, ον (ἄ, not, τιμή), (1) unhonoured, dishonoured. (2) disfranchised.

ἀτραπός, οὔ, ῆ (ἄ, not, τρέπω), a path without turnings, a path.

ἀτρέμας, adv. (ἄ, not, τρέμω), without motion. **ἀτρέμας ἔχειν**, (1) trans. to keep still. (2) intrans. to remain unmoved.

ἀτρεμίζω, ἰῶ (ἄ, not, τρέω), to keep quiet; always with a negative. **οὐκ ἀτρεμίζειν**, to be restless or unquiet.

ἄ-τροτος, ον, not worn away, ceaseless, incessant, unabating.

Ἀττική, ης, ῆ, Attica (sometimes said to be from ἀκτῆ, i. e. the land of coast or sea-beach).

αὖ, again, further, besides, on the other hand. ὁ μὲν—ὁ δ' αὖ. Never first word.

αὐδάξομαι, ἴξομαι, 1 aor. ἠύδαξά-

μην (αὐδή, the human voice), to cry out, speak.

αὖθις, adv. (1) again, at another time, afresh. (2) next, besides, moreover.

αὐλλέω (ῶ), ἥσω, to play on the pipe, to strike up.

αὐλητής, οὔ, ὁ (αὐλός, the pipe), a piper.

αὐξάνω, or αὐξω, αὐξήσω, ἠύξησα.

Act. (1) to make large, increase, *augeo*. (2) to honour, exalt.

Pass. to grow, increase, *cresco*.

αὕξησις, εως, ῆ, increase, growth.

αὐτίκα, adv. at once, in a moment, forthwith, immediately. αὐτίκα ἐγειρόμενος, as soon as it was beginning. Cp. *ἄμα, μεταξύ*.

αὐτίς, Ionic for αὖθις.

αὐτόθεν, adv. (1) of place; from the very spot. (2) of time; from the very time, at once.

αὐτόθι, adv. = αὐτοῦ, on the very spot, there.

αὐτομολέω (ῶ), to desert, to be

αὐτόμολος, ον (αὐτός, μολεῖν, to go), going of oneself, a deserter.

αὐτόνομος, ον (αὐτός, νόμος), governing oneself, making laws for oneself, independent.

αὐτόπτης, ον, ὁ (αὐτός, ὁφθαλμός), an eye-witness.

αὐτός, αὐτή, αὐτό, pron. self (Lat. *ipse*). (1) In nom. case, always = self, selves, and may be used with any person or number; often = alone, unaided, by oneself. (2) In oblique cases, αὐτός takes the place of the pronoun of the third person, *he, she, it*, which is wanting in Attic Greek. **ἔλεγε πρὸς αὐτόν** = said to him. (3) With the article, **ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, or ταυτό** = the same.

αὐτο-σχεδιαστής, οὔ, ὁ (αὐτός, of oneself, σχεδόν, at hand), acting on the spur of the moment, by guess-work, a bungler, blunderer (Lat. *tiro*).

αὐτοῦ, adv. there.

αὐτοῦ, αὐτῆς, for *ἐαυτοῦ, ἐαυτῆς*.

αὐτουργός, οὐ, ὁ (αὐτός, ἔργον), oneself responsible, deciding oneself.

αὐτως, adv. as it is; ὡς αὐτως, in just the same way.

αὐχέω (ᾧ), ἦσω, boast, pride oneself; τοσοῦτον αὐ., boast so loudly. Synt. § 7.

αὐχὴν, ἑνός, ὁ, (1) the neck. (2) a neck of land, isthmus. (3) a narrow mountain-pass, defile. (Cp. *fauces*, gorge.)

ἀφαιρέω (ᾧ), ἦσω, ἀφ-εἶλον, ἀφ-ῆρημαι. ἀφ-ῆρθην, to take away, rob, deprive, τινά τι, Synt. § 8, or τινά τινος, § 44, also τί τινι, § 19.

ἀφανής, ἐς, οὐς (φαίνομαι, ἐ-φάν-ην), unseen, vanished, missing, uncertain, doubtful.

ἀφανίζω, ᾧ. Act. to make unseen, put out of the way, destroy. Pass. to disappear, go out of sight, not to be found, live retired.

ἀφελθῆναι, 1 aor. infin. pass. ἀφίημι.

ἀφειδῶς, adv. (ἀ, not, φείδομαι), lavishly, unsparingly, without mercy.

ἀφείθησαν, 1 aor. ind. pass. }

ἀφείκαστ, pf. ind. act. } ἀφίημι.

ἀφείναι, 2 aor. inf. act. }

ἀφῆ, ἦς, ἡ (ἄπτω), kindling, lighting. περὶ λύχνων ἀφάς, about lamplighting time, *prima face*. See note on ii. 415.

ἀφθονός, ον (ἀ, not, φθόνος, envy), ungrudged, bounteous, plentiful, abundant.

Ἀφιδναίος, α, ον, belonging to Aphidnae, one of the twelve ancient cities of Attica. Aphidnae stood near the source of the river Marathon, eight miles from the field of battle.

ἀφ-ίημι, imp. ἀφ-ίην, ἀφ-ήσω, pf. ἀφ-είκα, ἀφ-είμαι, aor. ἀφ-ῆκα, ἀφές, ἀφῶ, ἀφ-είην, ἀφ-είναι, ἀφ-

είς, 1 aor. pass. ἀφ-είθην, 2 aor. mid. ἀφ-είμην, to send forth, shoot, let loose, let go, leave, set free, drive out, ὡς ἀφ. οἱ Ἀθ. when the Athenians received the word to charge.

ἀφ-ικνεόμαι (οὔμαι), ἀφ-ίζομαι, ἀφ-ίγμαι, 2 aor. ἀφ-ἰκούμην, to reach, arrive at; with acc. of place or person reached. ἀφικέσθαι τινὶ εἰς λόγους, to have an interview with a person, *alicui in colloquium venire*. εἰς νείκη, to fall into a dispute.

ἀφ-ίξις, εως, ἡ (ἀφ-ικνεόμαι), an arrival.

ἀφ-ίστημι, ἀφ-ίστην, ἀπο-στήσω, ἀπ-έστησα, ἀπ-έστην, ἀφ-είστηκα, ἀπ-εστάθην. Act. to put away from, make to revolt, τινά τινος. Mid. with 2 aor. and perf. act., (1) to turn away from, shrink from, hold aloof from. (2) revolt. οἱ ἀπεστῶτες, the revolted nation, the rebels.

ἀφίχθαι, pf. inf. pass. ἀφ-ικνεόμαι.

ἄφλαστον, ου, τό, usu. in pl. ἄφλαστα, the ship's stern with its ornaments, corresponding to our 'figure-head.' Ships of the ancients lay with the stern nearest the shore (Lat. *obvertunt pelago proras*), thus Cynaegirus seized the stern of the ship when he was cut down. (Lat. *aplustre*.) The Latin word is borrowed from the Greek as the Romans learned the use of ships from the Greek colonists of Cumae. So *gubernare* = κυβερνᾶν, *antennae* = ἀνατεινόμεναι.

ἄφοδος, ον, ἡ, retreat, departure.

ἀφ-οράω (ᾧ), ἀπ-όφομαι. ἀπ-είδον, to look from all others at one, to have in full view. Cp. ἀποβλέπω.

ἄφρων, ον, ονος (ἀ, not, φρήν), senseless, foolish, thoughtless, inconsiderate; *amens*.

ἀφύλακτος, ον (ἀ, not, φύλασσω). (1) of things; unguarded, un-

watched. (2) of persons; off one's guard, *securus*.

ἄχαρις, ι, gen. **ἀχάριτος**, without charm, unlovely. οὐδὲν ἄχαρι, nothing painful, i. e. execution or subjugation.

ἄχθομαι, imp. **ἡχθόμην**, **ἀχθήσομαι**, **ἡχθέσθην** (**ἄχθος**, τό, a burden), to be loaded, weighed down, oppressed, grieved, cast down; dat.

ἄχώριστος, ον (**χωρίζω**, separate, allot a place), (1) not divided. (2) without a place allotted him.

ἄ-ψευδής, ἐς, οὐς, without lie, truthful, sincere.

ἀψευδῶς, adv. really and truly.

B.

βάδην, adv. (**βαίνω**, √βα), at a step, in marching order, opp. to **δρόμῳ**, in quick time. -δην, an accus. termination.

βαδίζω, **ιούμαι** (**βάδην**, **βαίνω**), to walk slowly, to march.

βαίνω, **βήσομαι**, **βέβηκα**, 2 aor. **ἔβην**, **βῆθι**, **βῶ**, **βαῖν**, **βῆναι**, **βάς** (1 aor. **ἔβησα**, trans. = I made to go), to go, step, walk, stand.

βάλλω, imp. **ἔβαλλον**, **βαλῶ**, **ἔβαλον**, **βέβληκα**, **βέβλημαι**, **ἐβλήθην**, (1) to throw, hurl, shoot. (2) to hit, strike, wound (with a missile). Distinguish from **οὐτάω**, to wound with a thrust, **πλήσσω**, with a stroke, at close quarters.

βαρβαρικός, ἡ, ὡν, barbaric, foreign.

βάρβαρος, ον, speaking with foreign tongue, not Greek, foreign, barbarous. οἱ β. the foreigners. (The reduplication **βάρβαρ** suggests that the meaning of the word is something which attracts attention, but is unintelligible. So, of sound, **ἀλαλάζω**, *ululare*, murmur; of colour, **πορφύρεος**, *μαρμαίρω*).

βασιλεία, ας, ἡ, a kingdom; but

βασιλεία, ας, ἡ, a queen.

βασιλεύς, ἑως, ὁ, a king. ὁ **βασιλεύς**,

or simply **βασιλεύς**, the king of Persia.

βασιλεύω, σω, to be king, to rule, to reign; **τινός**, Synt. § 46.

βέβαιος, ον, or α, ον (**βαίνω**), standing on one's feet, steadfast, secure unshaken, firm.

βέβηλος, ον (**βαίνω**), where men may tread, unconsecrated, *profanus*.

βέλος, ους, τό (**βάλλω**), a dart, missile, bolt.

βέλτιστος, η, ον, best } see **ἀγαθός**.

βελτίων, ον, better }

βία, ας, ἡ, force, violence (Lat. *vis*).

βίᾱ, force perforce, by violence.

βιάζομαι, **ἐβιάσάμην**, **ἐβιάσθην** (**βία**), to use force, violence, to take by force, overpower. **βιάζεσθαι τὰ σφάγια**, to use force to the sacrifices; i. e. to insist on their being favourable; *sacrificari usque ad litationem*.

βίαιος, α, ον, violent, with violence, lawless.

βιαίως, adv. violently, lawlessly.

βίος, ον, ὁ, (1) life, time of life, lifetime, existence. (2) way of life, sustenance, position.

Mere existence, being alive, is **ζωή**, which the lower animals share with man. They have not **βίος**, except in an inferior sense, as we say to live the life of a beaver, or of a pig (Lat. *vivo*, *vita*; Eng. quick, quicksilver).

βιοτή, ἧς, ἡ, life, way of living, living.

βίотος, ον, ὁ, manner or means of life, way of living, *victus*.

βίω (ὦ), **βιώσομαι**, **βεβίωκα**, **βεβίωμαι**, 2 aor. **ἐβίον**, **βίωθι**, **βιῶ**, **βιήην**, **βιῶναι**, **βιούς**, to live; chiefly used in 2 aor. as the other tenses are supplied by **ζάω**. The 2 aor. is of the -μ conjugation, while the pres. is in -ω.

βλάπτω, **βλάψω**, **ἐβλαψα**, **βέβλαφα**, **βέβλαμμαι**, **ἐβλάφθην**, to

hurt, damage, injure, harm. **βλάπτειν τινά τινας**, to keep some one from something. **μεγάλα βλάπτειν τινά**, to do a person much harm. Synt. § 8. **βλάπτειν τινά**, *damnum inferre alicui*, to harm a person (wilfully perhaps, but not unlawfully). **ἀδικεῖν τινά**, *iniuriam inferre alicui*, to wrong a person (with breach of the law).

βλαστάνω, **βλαστήσω**, **ἔβλαστον**, to bud or burgeon, sprout, grow; be born, arise.

βλαστός, οὐ, ὁ, a sprout, shoot; poetic.

βληθείς, I aor. part. pass. **βάλλω**.

βοάω (ᾠ), **ἔβωον**, **βοήσομαι**, **ἐβόησα**, **ἐβόηθην**, (1) to call aloud, shout. (2) to call upon a person, **τινά**: to command (Lat. *boare, reboare*).

βοή, ἡς, ἡ, a shout, cry, war-cry, *clamor*.

βοηθῶ (ᾠ), (**βοή**, **θέω**) to run to a cry, run to the rescue, come ready for battle, assist, help; dat. Synt. § 20.

βοηθός, ὄν, coming to the rescue, helping, assisting, aiding.

Βοιωτία, ας, ἡ, Boeotia.

Βοιωτός, οὐ, ὁ, Boeotian.

βορέας, ου, ὁ, Att. *βορρᾶς*, οὐ, ὁ, the north wind, the north. **πρὸς βορρᾶν ἄνεμον**, towards the North.

βούλευμα, ατος, τό, a resolution, judgment, counsel, design, *consilium*.

βουλεύω, σω, **βεβούλευκα**, **βεβούλευμαι** (**βουλή**). Act. to take counsel, to deliberate upon. Mid. with perf. pass. in mid. sense, to deliberate, judge, resolve. **εὖ β.** to have a right judgment. Impers. **βεβούλευται**, we have resolved, judged.

βουλή, ἡς, ἡ, (1) will, design, purpose, resolve, counsel, advice, *consilium*. οὐ β. **ποιεῖσθαι**, to have no intention. (2) the council, senate.

βούλομαι, **βουλήσομαι**, **βεβούλημαι**; **ἐβουλόμην** or **ἠβουλόμην**, **ἐβ.** or **ἠβουλήθην**, to wish, wish for. Often, like *uolo*, to perform an act of wishing, i. e. to determine, resolve. Synt. § 101.

βραδέως, adv. slowly.

βραδύς, εἶα, ὕ, slow. Comp. **βραδίων**, **βράδιστος**, or **βραδύτερος**, **βραδύτατος**.

βραχύς, εἶα, ὕ (Lat. *brevis*), (1) of space or time; short. (2) of size; small; of number; few. (3) of value; petty, unimportant. Comp. **βραχίων**, **βράχιστος**, or **βραχύτερος**, **βραχύτατος**.

βρωτός, ἡ, ὄν (*βιβρώσκω*, I eat), fit for food, eatable. τὸ β. food.

βωμός, οὐ, ὁ (*βαίνω*), a stand (Lat. *suggestus*), a raised place for sacrifice, an altar, with a base or steps.

Γ.

γάρ, conj. for (*γε, ἄρα*). Like the Lat. *enim*, **γάρ** never stands first in its sentence, almost always second.

(1) **γάρ**, introducing a clause really parenthetical, may be translated as if the clause were dependent. *καὶ ἦν γὰρ ὁ Μαρδόνιος*, and since Mardonius was.

(2) To explain something *implied*, but not *expressed*. In conversations **γάρ** should often be translated 'Yes, for,' 'No, for.'

(3) In questions, **γάρ** strengthens. *τί γάρ; πῶς γάρ;* Cp. *quid enim? quisnam?*

(4) With other particles. *ἀλλὰ — γάρ*, but no, for (Lat. *sed enim*). *γὰρ δὲ*, for observe, for certainly. *τοίγαρ, τοίγαρτοι*, for assuredly, therefore. *εἰ γάρ*, would that.

γαστήρ, ἡ, **γαστρος**, dat. pl. *γαστρᾶσι*, the belly, appetite (*gastric*).

γε, an enclitic particle, which gives

emphasis to the word it follows : at least, at any rate, certainly. *βουλόμενός γε*, at least if he wished.

But *γε* should most often be translated in English by the tone of the voice, or the order of the words in the sentence. *γε* may be compared with *δή*. Both words add emphasis, but *γε* is an emphasis which assures the speaker that he is correct ; *δή* is demonstrative, and points out a fact to another. *κράτιστός γε*, the best, yes, certainly so. *κράτιστος δὴ*, the best, observe that.

γέγονα, pf. from *γίγνομαι*.

γελῶ (*ῶ*), *γελάσσομαι*, *ἐγέλασα*, to laugh, to laugh at.

γελοῖος, *α, ον*, (1) of things ; laughable, absurd : *γελοῖα ποιεῖν*, to be ludicrously employed. (2) of persons ; humorous, amusing.

γέλως, *ὁ, ατα* or *ων*, laughter, ridicule. *γέλωτά με ἔθου*, you laughed at me. *ἐπὶ γέλῳτι*, in ridicule, for a jest ; *risus causa*.

γενεά, *ἄς, ἡ* (*√γεν*), (1) a family, birth, descent. (2) offspring, race. (3) a generation.

γενέθλη, *ης, ἡ* (*√γεν*), a race, stock, house.

γενέθλον, *ου, τό*, = *γενέθλη*.

γένειον, *ου, τό* (*γένυς, υος, ἡ*, the chin), the beard.

γενναῖος, *α, ον* (*γέννα*, a family, *√γεν*), (1) of noble birth (Lat. *generosus*), *gentleman*, from *gentilis*. (2) lofty, high-minded, noble, brave.

γενναίως, adv. nobly, bravely.

γένος, *ους, τό* (*√γεν*, *γίγνομαι*), race, stock, family. *γένος*, by birth, by descent. Synt. § 14.

γεραιός, *ά, ὢν* (*γέραν, γῆρας*), old, reverend. Comp. *γεραιτερος, γεραίτατος*.

γέρας, *ως, τό*, a gift of honour, present, award, privilege.

γεροντία, *ας, ἡ*, or *γερουσία*, the assembly of the Gerontes at Sparta, the Senate.

γέρρον, *ου, τό*, anything made of wicker-work ; an oblong shield, covered with ox-hide, which the Persians used.

γέρων, *οντος, ὁ*, (1) an old man. (2) like *senator*, a senator, member of the senate, or council. For the Spartan senate, see note on iv. 216.

γεύω, *γεύσω, ἔγευσα*. Act. to give a taste of ; to allow one to taste, *τινά τινος*. Mid. to taste, *τινός*.

γεφύρα, *ας, ἡ*, a bridge.

γεωργέω (*ῶ*), *ήσω* (*γῆ, ἔργον*), to be a *γεωργός*, farmer, to till, plough.

γῆ, *γῆς, ἡ*, the earth, world, land. *κατὰ γῆν*, by land ; *ποῦ γ' ;* where in the world? *ubi terrarum?*

γηγενής, *ἐς, οὗς* (*γῆ, √γεν*), born of the earth, indigenous, = *αὐτόχθων*.

γῆρας, *ας, τό* (*γέραν*), old age.

γηράσκω, *γηράσσομαι, ἐγήρασα*, to grow old, become aged, *senesco*.

γίγνομαι, *γενήσσομαι, ἐγενόμην, γέγονα, γεγέννημαι*, (1) to become, to be made, to be born, come into being, to be ; to belong to, with partitive gen. (2) to come, arrive. (3) to take place, happen, befall ; dat. Synt. 17. *ἄνθρωπος γενέσθαι ἀγαθός*, to show oneself a brave man, to fight bravely.

(*√γεν* has a large place in Aryan languages. In Greek, *γένος, γένεσις, γύνη*. In Latin, *gi-gno, genus, genitor, gens, gnascor, (g) natura*. In English, kin, kindred.)

γιγνώσκω, *γινώσσομαι, ἔγνωνκα, ἔγνωσμαι, ἐγνώσθην*, 2 aor. *ἔγνων*, *γνώθι, γνώω, γνοίην, γνώωναι, γνούς*, (1) to observe, mark, notice. (2) to form a judgment, discern, decide. *γιγνώσκω* is not = I know, which is *οἶδα* or *ἐπίσταμαι*, but = I do

that through which knowledge comes.

(The root *γνο* is widely extended throughout Aryan languages. In Greek, *γι-γιώσκω*, *γνώμη*, *ἀγνοέω*, *νοέω* for *γνοέω*, *νοῦς*, *ὄνομα* for *ὄγνομα*. In Latin, *gn-osco*, *cognosco*, *gnavus*, *gnarus*, *nomen*, *notus*. In English, know, ken, uncouth.)

γλυκός, *εία, ύ, sweet, pleasant, delightful*. Comp. *γλυκίων*, *γλύκιστος*, or *γλυκύτερος*, *γλυκύτατος*.

γλῶσσα, *ης, ή, tongue, language*. **γνώμα**, *ατος, τό (✓γνο)*, a mark, token.

γνώμη, *ης, ή (✓γνο)*, (1) the judgment, understanding, will. (2) a judgment, opinion. (3) a resolve, public vote.

γοργός, *ή, όν, grim, fierce, terrible*. **Γοργώ**, *ους, ή, Gorgo*, the daughter of Cleomenes, afterwards the wife of Leonidas.

γούν, *adv. (γε, ούν)*, at least, thus, for example. *γούν* is never first word in its sentence, and usually introduces an instance which explains a previous statement.

γράμμα, *ατος, τό (γράφω)*, a letter; in pl. words, letters. See note on iv. 18.

γραμματιστής, *οὔ, ό, a secretary*.

γραφεὺς, *έως, ό, a painter*.

γράφω, *γράφω, έγραψα, γέγραφα, γέγραμμαι*, to write.

γυμνάζω, *άσω (γυμνός)*. Act. to train in gymnastic exercises; to train, discipline, drill. Mid. to exercise oneself. *γυμναζόμενος*, at exercise.

γυμνάσιον, *ου, τό, a gymnastic school*.

γυμνής, *ήτος, ό, a light-armed foot-soldier, veles, velites*.

γυμνικός, *ή, όν, gymnastic*.

γυμνός, *ή, όν*, (1) naked, stripped, bare of; gen. Synt. § 36. (2)

lightly clad, i. e. only in the *χιτάν*, without the loose *ιμάτιον*.

γυναικεῖος, *α, ον*, belonging to women, feminine, effeminate, *muliebris*.

γύνη, *voc. γύναι, γυναῖκα, γυναικός*, a woman, wife (✓*γεν*. Eng. queen; queen-bee = female bee).

Δ.

δαιμόνιος, *α, ον (δαίμων)*, belonging to a deity; (1) of persons; possessed by a deity, strange: *ὦ δαιμόνιε*, my good sir. (2) of things; coming from the deity, divine. *τὰ δαιμόνια*, visitations of heaven, the will of heaven.

δαίμων, *ονος, ό and ή, the deity, god, divine power*; said of any of the greater divinities. (*δαίω*, I divide; because the gods portion out the lot of men. Cp. *μοῖρα* from *μεῖρομαι*.)

δαίνυμι, *δαίσω, έδαισα (δαίω*, I divide, Lat. *da-pes*). Act. to give a banquet. Mid. to feast, banquet.

δάκρυ, *υος, τό, a tear*. (Lat. *lacrima*, Eng. tear.)

δάκρυον, *ου, τό, = foreg.*

δακρύω, *ύσω, έδάκρυσα, δεδάκρῡμαι*, to weep, shed tears. *έδάκρυνεν*, he continued to weep, wept on. *έδάκρυνε*, he burst into tears.

δαπάνη, *ης, ή, expense, cost*.

Δαρείος, *ου, ό, Darius*, son of Hystaspes, and third king of Persia. His reign extended from 521 to 485 B C.

δασμοφόρος, *ον (δασμός, tribute, δαίω, φέρω)*, paying tribute, tributary.

δάσωνται, I aor. subj. *δατέομαι*. See *διαδατέομαι*.

δέ, a particle, never first word, giving an adversative force to its own clause. (1) but, and; usu. corresponding to a previous *μέν*. *ό μέν—ό δέ*, the one, the other. *καί—δέ*, *δέ* unites the clauses, *καί*

- = also; *καὶ ἐν τοῖς ἀγῶσι δέ*, and (δέ) even (*καί*) in games. (2) δέ in Herodotus often introduces the apodosis or principal clause of a compound sentence, when it has no connecting force, and may be translated by 'then.' *χρεὼν γὰρ αὐτὸν —, λέγει δ' οὖν*, when he should, then he says.
- δέδοκται**, pf. passi. *δοκέω*.
- δεῖ**, *δέη*, *δέοι*, *δεῖν*, *δέον* (impers. from *δέω*, I bind), imp. *ἔδει*, *δεήσει*, *ἔδεησε*. (1) it is binding, necessary, proper, *decei, oportet*. (2) to require, have need of, *οὐδὲν ἐμοὶ τούτου δεῖ*, I have no need of this: *πολλοῦ δεῖ*, it wants much, far from it. (3) *δέον*, used absolutely, Synt. § 15: *οὐδὲν δέον*, when there is no necessity. (4) *τὸ δέον*, *τὰ δέοντα*, duty, duties. The moral idea of duty arises from the physical conception, a tie, bond. Cp. *obligation*.
- δείδω**, *δείσομαι*, *ἔδεισα*, *δέδοικα* or *δέδια* (*δέος*), to fear, be afraid; foll. by an object-clause with *μή*. Synt. § 63.
- δείκνυμι** or *δεικνύω*, *ἔω*, *ἔδειξα*, *δέδειχα*, *δέδειγμαι*, *ἐδείχθη*, (1) to show, point, point out, make known. (2) to tell, explain; foll. by part. Synt. § 93. *δείξω φίλος ὦν*, I will show that I am a friend. *δείξω φίλον ὄντα*, I will show that he is a friend. (✓ *δικ*, to point out, Lat. *index, indicium, dico*; *digitus* = the pointer.)
- δειλός**, *ή*, *όν* (*δέος*, *δείδω*), cowardly, mean.
- δεῖμα**, *ατος*, *τό*, fear, fright.
- δειμαίνω**, *ανῶ*, to fear, be afraid of.
- δεινός**, *ή*, *όν* (*δέος*), (1) causing fear, terrible, awful (Lat. *dirus*). *τὰ δεινά*, dangers, terrors. *δεινὸν γίγνεται μή*, there is danger that. *δεινὰ ποιεῖν* or *ποιεῖσθαι*, to be indignant or reluctant. (2) mighty, powerful, strange. (3) clever, skilful.
- δεῖπνον**, *ου*, *τό*, dinner, banquet, the midday meal of the Greeks, *ἄριστον*, breakfast. *δόρπον*, supper, **δειπνοποιέω** (*ῶ*). Act. to give a dinner. Mid. to dine.
- δέκα**, indecl. ten (Lat. *decem*, Engl. ten).
- δεκάπηχυς**, *υ*, ten cubits long.
- δεκάτη**, *ης*, *ή* (sc. *μέρις*, part), the tenth part, tithe.
- δέκατος**, *η*, *ον*, tenth.
- Δεκέλεια**, *ας*, *ή*, Decelea, a town in the centre of Attica, fifteen miles north of Athens.
- Δεκελείοθεν**, from Decelea.
- Δελφοί**, *ων*, *οί*, Delphi, a town in Phocis, famed for the great oracle of Pythian Apollo. In Homer Delphi is called Pytho.
- δένδρον**, *ου*, *τό* (*δρύς*, *δόνυ*), a tree.
- δεξιὰ**, *ας*, *ή* (sc. *χείρ*), the right hand. *ἐπὶ δεξιᾷ*, on the right. *δ. δοῦναι*, to give the right hand, pledge oneself.
- δεξιός**, *ά*, *ον*, (1) on the right hand, right. (2) fortunate. (3) clever, dexterous (Lat. *dexter*).
- δεξιότης**, *ητος*, *ή*, cleverness, dexterity, readiness of mind.
- δέομαι**, *δεήσομαι*, *ἐδεήθην* in mid. sense, (1) to be in want of, require help, require; gen. Synt. § 44; but acc. of neuter pronoun, § 7. (2) to ask, beg; double gen.
- δέον**, *τό*, part. from *δεῖ*, duty.
- δέος**, *δέους*, *τό*, fear.
- δεσποσύνη**, *ης*, *ή*, despotism, tyranny, *dominatus*.
- δεσπότης**, *ου*, *ός*, a master of slaves, a lord, a despot or absolute ruler whose subjects are his slaves; *herus, dominus*.
- δευτεραῖος**, *α*, *ον*, on the second day. The adj. of time agrees with the person who arrives. So in Latin, *hodiernus, crastinus adveniet*.

Δευτερεῖα, *ων, τά* (sc. *ἄθλα*), the second prize.

Δεύτερος, *α, ον*, second, next, inferior; *δεύτερα*, adv. secondly, next.

δέχομαι, *δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην*, (1) to take, receive, accept. (2) to receive, await the attack of, expect. (3) to succeed, come next.

δή, a particle of emphasis, never first word; *δή* calls attention to the word it succeeds: really, in fact, undoubtedly. (1) With adjectives, esp. superlatives. (2) With pronouns or pronominal adverbs: *σὺν δή, οὗτος δή, ἐν ᾗ δή*, in which, see: *ἐνταῦθα δή*, thereupon then: *ὁ μὲν δή*, thus he. (3) With whole clauses, *δή* calls attention to its own clause. *φέρει δή, ἄγε δή*, come, please. *καὶ δή, καὶ δὴ καί*, yes, and above all. Cp. *γε*.

δῆθεν, a particle with an ironical force. *ἔφενγον δῆθεν*, they began, as it seemed, to fly; really they were not flying.

δηλέομαι (*οὔμαι*), injure, do harm to; poetic. Synt. § 8.

Δήλιοι, *ων, οἱ*, the Delians, inhabitants of Delos.

Δήλος, *ου, ἡ*, Delos, the island in the centre of the Cyclades group, where Apollo and Artemis were born. It was the centre of the Ionian worship of Apollo.

δῆλος, *η, ον*, plain, clear, manifest; foll. by part. Synt. § 93. *δῆλός ἐστι τοῦτο ποιῶν*, it is clear that he is doing this.

δηλόω (*ῶ*), *ῶσω, δεδήλωμαι, ἐδηλώθην*, to make manifest, prove, show, inform.

Δημάρατος, *ου, ὁ* (*δῆμος, ἀράομαι*), prayed for by the people), a king of Sparta, who was exiled and took refuge in the Persian court. See note on ii. 151.

Δημήτηρ, *Δήμητρα, Δημητρὸς, ἡ*,

Demeter (Lat. *Ceres*), the goddess of agriculture and farm life. The seat of her worship was at Eleusis in Attica (lit. Mother Earth; *δᾶ = γῆ*).

Δημήτριον, *ου, τό*, a temple of Demeter.

δῆμος, *ου, ὁ*, (1) a land, country. (2) the people who dwell in a land; esp. the commons, democracy; the public assembly at Athens. (3) a township or parish. Attica in B.C. 500 was divided into 100 demes, ten for each of the tribes (*φυλαί*) created by Cleisthenes.

δημόσιος, *α, ον*, belonging to the state, public. *δημοσίᾳ* (sc. *δαπάνῃ*), at the public expense, in the name of the state. *ἐκ δημοσίου*, by public authority.

δηῶ (*ῶ*), *ῶσω, ἐδηῶσα, (δήμιος, an enemy)*, to ravage, lay waste; poetic.

δήπου, adv. surely, doubtless, as is well known; *scilicet, nimirum*.

διά, prep. through, with gen. and acc. Gen. (1) of place; through. (2) of time; *δι' ἡμέρας*, throughout the day. (3) of manner or mental state; *διὰ μάχης*, after a battle; *δι' ὀργῆς*, in anger. Acc. by reason of, on account of. *διὰ ταῦτα*, therefore. *δι' ὅ* or *δίο*, wherefore. *διὰ πολλά*, for many reasons. In composition, (1) *διά* = (Lat. *dis*), in different directions, *διαπέμποι, διασκεδάννυμι*. (2) = (Lat. *de*), thoroughly, to the last, *διαμένω, διασώζω*.

διαβαίνω, *βήσομαι, διέβην*, to go through, step across, cross over, acc. Synt. § 9.

διαβάλλω, (1) to throw over, carry over; also, intrans. to cross over. (2) to attack a man's character, slander, attack, *traducere*. Pass. to be at variance, quarrel; dat. (3) to deceive by false

- accounts, impose upon, cheat, *τινά.*
- διάβασις**, *εως, ἡ* (διαβαίνω), a crossing, passage, way over, ford.
- δια-δατέμμαι**, I aor. *διεδασάμην* (*δαίω*, to divide), to divide the spoil; poetic word used in tmesis in ii. 495.
- δια-δείκνυμι**, to show clearly, manifest plainly, foll. by *ὅτι*.
- δια-διδράσκω**, *δράσσομαι, δι-έδραω*, to run off, slip away, escape.
- διά-δοχος**, *ον, ὁ* (*διαδέχομαι*, succeed, *excipere*), a successor, with gen. of thing and dat. of person.
- διαδράντας**, 2 aor. part. *διαδιδράσκω*.
- δια-θρύπτω**, *ψω, τέτρῦφα, τέθρυμμι, δι-ετρύφην*, (1) break in pieces, shiver, shatter. (2) to enervate, weaken, spoil.
- διαίρεσις**, *εως, ἡ*, division, dividing; from
- δια-αίρώ** (*ῶ*), *ήσω, δι-είλων*, I aor. pass. *δι-ηρίθην*. Act. to take in pieces, divide. Mid. (1) divide among themselves, pair. (2) to say distinctly, to define.
- δίαίτα**, *ης, ἡ*, way of living, life; *δ. ποιέσθαι* = to live; (diet, regular meat and drink: *δίαίτα* also = an arbitration; hence the 'Diet of Worms.')
- δαιτάω** (*ῶ*), *ήσω, δεδιήτηκα, δεδιήτημαι*, augm. tenses *διήτων, διήτησα, διητήθην*. Act. to feed or diet a person. Mid. to live in a certain way, to live.
- δια-κελεύομαι**, to exhort, encourage one another, *alius alium hortari*. The middle has a reciprocal or mutual sense.
- δια-κόπτω**, *ψω*, to cut through, break through.
- διακόσοι**, *αι, α, 200*.
- δια-κρίνω**, *ῖ ῶ, δι-έκρινα, δι-εκρίθην*. Act. to separate, distinguish, decide, *decernere*. Pass. to settle
- a dispute, decide a quarrel. *μάχη διακριθήναι* = *decertare*.
- δια-καλύω**, *σω, δι-εκάλύσα, δι-εκαλύθην*, to hinder, prevent, foll. by inf. with *μή*. Synt. § 110.
- δια-λανθάνω**, *λήσω, δι-έλαθον*, to escape the notice of, pass unobserved, *τινά ποιῶν τι*.
- δι-αλλάσσω**, *ξω, δι-ήλλαγμαί, δι-ηλλάχθην* and *δι-ηλλάγην*. Act. and Mid. to interchange. Act. to exchange enmity for friendship, to reconcile, *τινά τινι* or *πρός τινα*. Mid. to be reconciled, become friends.
- δια-λύω**, *σω*, (1) to break up, dismiss, disband an army. (2) to put an end to; esp. friendship or enmity, *dirimere*.
- δια-μάχομαι**, *μαχοῦμαι, δι-εμαχέσάμην*, to fight to the last, *decertare, depugnare*.
- δια-μένω**, *νῶ, δι-έμεινα*, (1) to remain to the last, hold one's ground, stand firm. (2) to remain.
- δια-ναυμαχέω** (*ῶ*), *ήσω*, to go through the risk of a sea-fight, to fight out by sea.
- δια-νέω**, *νεύσσομαι, δι-ένευσσα*, to swim across, swim over.
- δια-νοέομαι** (*οὔμαι*), *δι-ενοήθην*, to think over, intend; foll. by pres. or fut. inf.
- διάνοια**, *ας, ἡ*, (1) thought, intention, purpose. (2) the mind.
- διαπέμπω**, *ψω*, to send to various people, send about.
- δια-πίνω**, to drink to each other, pledge one another.
- δια-πίπτω**, *πεσοῦμαι, δι-έπεσον*, (1) to fall through (a battle-field), escape. (2) to fall through, fail utterly.
- δια-πονέομαι** (*οὔμαι*), to work hard, *elaborare*.
- δια-πράσσω**, *ξω*. Act. to carry through, effect, bring about, settle; infin. Synt. § 76. Mid. to

- gain one's point, finish one's business.
- δι-αρπάζω, άσσομαι**, to tear in pieces, spoil, plunder, *diripere*.
- δι-σαφηνίζω**, to make clear.
- δι-σειώ, σω, δι-έσεισα**, to shake violently, confound, confuse.
- δι-σκεδάννυμι, σκεδῶ, δι-εσκέδασα, δι-εσκέδασθην**. Act. to scatter in various directions, disband, *dimittere*. Pass. to be scattered, *dispergi*.
- δι-σκηνώ (ῶ), (σκηνή)**, to return to one's own house.
- δι-σφάξ, άγος, ή (σφάττω)**, a ravine, rocky gorge, pass.
- δι-σώζω, σω, δι-έσωσα**. Act. to preserve to the last. Mid. preserve for oneself, retain, maintain. Pass. *εις τόπον*, to reach a place in safety, come safe to.
- δι-τάσσω, ξω**, to arrange at proper intervals, set an army in array, marshal, draw up, *aciem instruere*.
- δι-τελέω (ῶ), έσω**, to continue, foll. by part. Synt. § 93.
- δι-τρίβω, ψω, (1)** to rub away. (2) *χρόνον*, to spend time, *tempus terere*.
- δι-φαίνω, φανῶ**, intrans. to appear through, to dawn, to break, *lucescere*.
- δι-φαύσκω**, to dawn; inceptive from foreg. The inceptive formation is beautifully appropriate to the changing light of the sky, (cp. *vesperascit, lucescit*, and of a cloud in the sun, 'caerula nubes solis inardescit radiis, longaeque refulget,' Virg. Aen. 8. 623).
- δι-φερόντως**, adv. differently from, in an especial degree, above all others; gen. or ἤ.
- δι-φέρω, δι-οίσω, δι-ήνεγκα, δι-ηνέχθην**. Act. (1) to carry in different directions, *differre*. (2) to carry through, *perferre*. (3) to differ from; gen. Pass. to differ in opinion, to be at variance with.
- δι-φεύγω, ξομαι**, to escape through, get away from.
- δι-φθείρω, ερώ, δι-έφθειρα**. Act. (1) to destroy utterly, kill, drown. (2) ruin, corrupt. Pass. to be ruined, to fall in battle.
- διάφορος, ον**, (1) differing from, at variance with; *τινί*. (2) in a different position.
- δι-φυλάσσω, ξω**, to defend to the last, preserve, maintain.
- δι-χέω, χεῶ, δι-έχεα**, to pour in different ways, to confound or confuse.
- δι-χράσμαι (ῶμαι), ήσσομαι**, to use, persist in, meet with, suffer; *τινί*.
- διδάσκαλος, ον, ό**, a teacher, master. *εις διδασκάλου (sc. οίκου) φοιτῶν*, to go to school.
- διδάσκω, ξω, δεδίδαχα, δεδίδαγμα, έδιδάχθην**. Act. to teach, *τινά τι*. Synt. § 8. Pass. be taught, learn, *τι* (Lat. *doceo, disco* for *dic-sco*, as *διδάσκω* = *διδάκ-σκω*).
- δίδωμι, ξάσω, δέδωκα, δεδομαι (√δο)**, aor. *έδωκα*, but in cogn. tenses, *δός, δῶ, δοίην, δοῦναι, δούς*. Mid. *έδόμην*, pass. *έδόθην*, to give, give over, give up, *τί τινι*.
- δι-εκ-πλέω, πλεύσομαι**, (1) to sail quite through. (2) to break the enemy's line of ships by charging through them.
- διενεχθέντας, 1 aor. part. pass. δι-α-φέρω**.
- δι-εξ-ελαύνω, -ελῶ, -ήλασα**, (1) trans. to march across. (2) intrans. to go through, drive through.
- δι-εξ-εργάζομαι, -εργασμαι** to make an end of, destroy.
- δι-έρχομαι, δι-ήλθον**, (1) to go through, *τι*. (2) intrans. of time; to pass.
- δι-έχω**, (1) trans. to divide, keep apart, *distinere*. (2) intrans. to be distant, stand apart, *distare*.

δίξημαι, to ask, require; inquire, ask whether; foll. by *εἰ*.

δι-ηγέομαι (*οὔμαι*), to set out in detail, describe, narrate.

δι-ήκω, to extend from one place to another.

Διῦ, dat. of *Ζεύς*.

δι-ίστημι. Act. (1) to set at intervals. (2) to set at variance. Mid. with aor. 2 and pf. act. to stand apart, stand each at his post.

δίκαιος, *α, ον* (*δίκη*), righteous, just; τὸ δίκαιον, right. *δίκαιός εἰμι τοῦτο ποιεῖν*, I have a right to do this. *δίκαιός ἐστι τοῦτο ποιεῖν*, he ought to do this.

δικαιοσύνη, *ης, ἡ*, justice.

δικαιῶ (*ῶ*), to deem right, think fit, determine, claim as one's due. οὐ δικαιῶ, I determine not. Synt. § 101.

δικαίως, adv. justly, with justice.

δίκη, *ης, ἡ*, (1) custom, usage, manner. (2) good custom, law, right, justice. (3) a trial at law. (4) vengeance, retribution. *δίκην* or *δίκας διδόναι τινός*, *poenas dare*, to give satisfaction, suffer punishment for something. *δίκας λαμβάνειν*, *poenas sumere*, to inflict punishment.

δι-μοῖρια, *ας, ἡ* (*δῖς, μοῖρα*), a double portion.

δί-οδος, *ου, ἡ*, way through, passage.

δι-ομολογέω (*ῶ*), *ήσω*, to make an agreement with, settle, undertake.

Διός, gen. of *Ζεύς*.

δι-ότι, conj. (for *διὰ τοῦτο ὅτι*), (1) because, since. (2) in ind. quest. why.

διπλασιάζω, *άσω, ἐδιπλασιάσθην*, to double, give a double portion.

διπλάσιος, *α, ον*, twofold, double, twice as much as.

διπλός, *ον, οὖς, οὖν* (*δῖς, πλέκω*), twofold, double, twice as large. (Cp. *ἀπλός*; Lat. *simplex, duplex*.)

δισχίλιοι, *αι, α*, 2000.

δίχα, adv. in two ways, doubly, separately. *δίχα γίνεσθαι*, to be divided. (Cp. Lat. *dubitare, dubius*, from *duo*. So in Germ. *zwei, zweifeln*.)

διψάω (*ῶ*), *ήσω*, to be thirsty, *sitire*. *διψάω*, like *πεινάω* and *χράομαι*, does not contract in *ᾱ*, but retains the Ionic *η*, *διψῆς*, inf. *διψῆν*.

δι-ωθέω (*ῶ*), *δι-ωθήσω*, or *δι-ώσω*. Mid. to push back from oneself, to reject, fling from him; to break through.

διωκτός, *α, ον*, that must be pursued, to be pursued, from

διώκω, *ξω, δεδιώχα, δεδιώγμαι, ἐδιώχθην*, (1) to pursue, chase, follow. (2) to expel, banish. (3) to pursue at law, prosecute.

δοκέω (*ῶ*), *δόξω, ἐδοξα, δέδογμαι, ἐδόχθην*, (1) to think, consider, imagine, foll. by acc. with inf. Synt. § 79. (2) to seem, appear. (3) impers. *δοκεῖ μοι*, it seems good to me, I intend, determine. *δέδοκται*, it is settled, there is no doubt. *δοκεῖ*, like Lat. *placet*, is the answer given by the members of an assembly when a question was put before them. (*δόξα*, Lat. *deceat*.)

δοκιμάζω, *άσω*, to put to test or scrutiny, to approve, *probare*. In Greek states, young men who came of age had to pass a legal scrutiny (*δοκιμασία*), before they were able to assume the rights and perform the duties of free citizens.

δόκιμος, *ον, (δέχομαι)*, examined, tested, approved; distinguished, of high position or reputation. The word, originally said of metals, is applied to the character by a metaphor. Cp. *character* from *χαράσσω*, to stamp; *sterling, counterfeit*.

δονέω (*ῶ*), *ήσω*. Act. to shake, as

winds stir the leaves of trees. Mid. to be fluttered, agitated, kept astir. Poetic.

δόντας, 2 aor. part. *δίδωμι*.

δόξα, *ης, ἡ* (*δοκέω*), (1) opinion, expectation, belief. *κατὰ δόξαν*, according to expectation. *παρὰ δόξαν*, contrary to expectation (Lat. *opinio*). (2) reputation, honour, glory.

δοξόδομαι (*οὔμαι*), *ἐδοξώθην*, to be reputed, have the credit of.

δορι-άλωτος, *ον* (*δόρυ, ἀλίσκομαι*), taken by the spear, captive. Cp. *αἰχμάλωτος*.

δόρυ, *δύρατος, τό*, (1) a stem, tree. (2) a spear-shaft, a spear. *εἰς δ. ἀφικέσθαι*, to come to close quarters; (*δρ-ύς*; English, tr-ee, which in old English means anything made of wood; e.g. a spear or arrow.)

δουλεία, *ας, ἡ* (*δοῦλος*), slavery, bondage, thralldom.

δουλεύω, *σω*, to be *δοῦλος*, to be a slave, to serve, *τινί*.

δοῦλος, *η, ον* (*δέω*, to bind, a bondman), enslaved, subject. *ὁ δ.* a slave, subject.

δουλοσύνη, *ης, ἡ*, slavery; poetic for *δουλεία*.

δουλῶ (*ῶ*), *ῶσω, δεδούλωμαι, ἐδουλώθην*, to make *δοῦλος*, to enslave, enthrall.

δραχμή, *ῆς, ἡ* (*δράσσομαι*, to take in the hand), a silver coin, worth six obols, 9½d. (Lat. *denarius*).

δρόμος, *ου, ὁ* (*τρέχω, δραμεῖν*), a course, race. *δρόμῳ*, at a run, in quick time.

δρῦς, *δρυός, ἡ*, an oak, a tree, timber-tree. (*√δρυ, δένδρον, δέρυ*, English, tree).

δύναμαι, *δυνήσομαι, ἡδυνάμην, ἡδυνήθην*, (1) to be able, can, *possum*. (2) to be strong. *μέγα δ.* to have great power. *multum posse*. (3) to be worth, equivalent. *ἴσιν δύναται*, it amounts to the same; *idem valet*.

δύναμις, *ως, ἡ*, (1) strength, power, ability. *κατὰ δύναμιν*, with all one's powers, *pro virili*, a favourite motto of Socrates. (2) a force, power, number of men.

δυναστεύω, *σω*, to be a *δυνάστης*, to have power or influence.

δυνατός, *ἡ, ὄν*, (1) of persons; strong, powerful, in body, mind, or position. (2) able, foll. by inf. (3) of things; possible. *κατὰ τὸ δ.* according to one's ability, as far as possible, *quantum in aliquo est*.

δύνω, see *δύω*.

δυό, *δυοῖν, δυσί*, two (Lat. *duo, bis = duis, bellum = duellum; dubius, dubito*. Germ. *zwei*, two; *zwist*, a quarrel; Eng. two, twist, twine).

δυσ-, an inseparable prefix, the opposite of *εύ-*, corresponding to the English un- or mis-; it conveys an idea of hardship or ill-luck.

δυσεντερία, *ας, ἡ*, dysentery, corruption of the bowels.

δυσ-θανάτέω (*ῶ*), to be loath to die, struggle with death.

δυσ-θυμέω (*ῶ*), to be dispirited, to despair, despond.

δυσ-πρόσ-οδος, *ον*, difficult of access, unsocial.

δύω, *δύσω, ἐδύσα, ἐδύθην*, 2 aor. *ἔδιν, δύθι, δύω, δύνη, δύναι, δύς*, (1) to enter, go into. (2) of the sun or stars, to set: *δὺς ἥλιος*, sunset. (3) to put on, *induere, τινά τι*. Synt. § 8.

δωρέομαι (*οὔμαι*), *ἐδωρήθην*. Mid. to give a present, *τί τινι* or *τινά τινι*. Pass. to receive a present.

Δωρικός, *ἡ, ὄν*, Dorian.

δώρον, *ου, τό* (*δίδωμι*), (1) a gift, present, offering. (2) a bribe (Lat. *donum*).

E.

ἔαθε, 2 aor. *αἰ δένω*; pf. *ἔαδε*.

ἐάλωσαν, 2 aor. *ἀλίσκομαι*.

ἐάν, conj. if, in case that = εἰ ἂν, and contracted into ἦν or ἄν, except after *ἦ*, when *ἐάν* only is used. *ἐὰν μή*, if not, unless. Foll. by subj. always, as a compound of *ἂν*. Synt. § 61, 115.

ἔαρ, *ēaros*, τό, spring. *ἅμα τῷ ἔαρι*, with the approach of spring, *vere appetente*. (✓ *φεσ-*, Lat. *veris*: perhaps to be connected with the root in *ἐν-νυμι. vestis*, as spring-time *vestit agros*.)

ἐαυτοῦ, *ēs*, reflexive pronoun, himself, herself, itself.

εἰώ (*ō*), *εἰάσω*, imp. *εἶων*, aor. *εἶασα*, (1) to allow, suffer, permit: *οὐκ εἰώ*, I forbid, Synt. § 101. (2) to leave alone, let be.

ἐβδομος, *η*, *ον* (*ἐπτά*), seventh. *ἡ ἑ*. (sc. *ἡμέρα*), the seventh day.

ἐγ-γίγνομαι (*έν*, *γίγνομαι*), (1) to come in, to pass, elapse. (2) to come in among, arise amongst, dat. (3) impers. to be possible, to be allowed.

ἐγ-γράφω, *ψω*, *έν-έγραψα*, to write, inscribe on.

ἐγγύς, adv. or prep. with gen. nearly, near. Conip. *ἐγγυτέρω*, *ἐγγυτάτω*.

ἐγείρω, *έγερῶ*, *ήγειρα*, *έγήγερκα*, *έγήγερμαι*, (2 perf. *έγήγγορα*, I am awake.) Act. to waken, stir, arouse, *excitare*. Mid. to wake, stir oneself, arise, be excited. (Hence the name Gregory, the Watchful.)

ἐγ-κατα-λείπω, to leave behind in.

ἐγ-κλίνω, *ινῶ*, *έν-έκλινα*, *έγ-κέκλιμαι*, (1) trans. to bend towards, make to turn, put to flight. (2) intrans. to turn, give way, flee. (Cp. in both senses, Lat. *inclinare*; *aciem inclinare in fugam*, *acie iam inclinante*.)

ἐγ-κρίτης, *ές*, *οὐς* (*έν*, *κράτος*), (1) master of a thing, possessing; gen. (Lat. *rei compos*). (2) master of oneself, firm, self-restrained, resolute.

ἐγκυρέω (*ῶ*), *ήσω*, *ένεκύρησα*, to meet with, find; dat. Synt. § 20, or gen. Synt. § 43.

ἐγ-χειρέω (*ῶ*), *ήσω*, *έν-εχειρήσα*, *έγ-κεχειρήμαι* (*έν*, *χείρ*), (1) to take in hand, undertake, leave unfinished, *inchoare*. (2) attack, assail; *τινί*.

ἐλ-χειρίδιον, *ου*, *τό*, a hand-knife, dagger.

ἐγώ, *έμέ*, *έμοῦ*, *έμοί*, I, me. The enclitic forms *με*, *μου*, *μοι*, are used when no special emphasis attaches to the pronoun. Often in dat. *τί τοῦτ' έμοί*; what have I to do with this?

ἐδρα, *ας*, *ή* (*έδος*, a seat, *έδομαι*, *sedeo*, (1) a seat, abode. (2) sitting, delay, inactivity.

ἐδραμον, 2 aor. *τρέχω*.

ἐθελοκακέω (*ῶ*), to be *ἐθελόκακος*, a wilful coward, to neglect duty.

ἐθελοντής, *οὐ*, *ό*, a volunteer, of one's own accord.

ἐθέλω or *θέλω*, *έθελήσω* or *θελήσω*, imp. *ἤθελον*, aor. *ἤθέλησα*. I. to perform an act of will, to desire, choose, wish (Lat. *uolo*). Distinct from *βούλομαι* as the act to the state. *λέξαι θέλω σοι πρίν θανεῖν ἃ βούλομαι*, before my death I would tell you what my wishes are. *οὐκ ἐθέλω*, not to will, of a particular act, to refuse (Lat. *nolo*). Cp. *γυγνώσκω*. II. of events: (1) to be wont, cp. *φιλέω*. (2) to mean (Lat. *sibi velle*). (The form *ἐθέλω* is preferable to *θέλω* in prose, except in the phrases *εἰ θέλεις*, *ἂν θεός θέλῃ*, please God.)

ἔθνος, *ους*, *τό* (*έθος*, a custom, *έθω*), a nation, race, tribe, often distinct from *πόλις* (Lat. *populus*), the civilised state. *έθνος* (Lat. *gens*, *ratio*), the race or tribe connected by ties of blood.

ἐθου, 2 aor. ind. mid. *τίθημι*.

ἔθω, perf. *είωθα* or *έωθα*, to be wont

- or accustomed, foll. by inf. *εἰωθώς*, ordinary, customary. *τὸ εἰ.*, custom. ($\sqrt{\sigma\phi\epsilon\theta}$, Lat. *sue-sc-o*, *con-suet-udo*.)
- εἰ**, conditional particle, if, followed by indic. except in one of the following cases, when it will have an optative. (1) When it states a condition which the speaker knows to be quite imaginary. Synt. § 113. (2) When it introduces an oblique question, or a virtually oblique question, after a principal verb in a historic tense. Synt. § 71, 72. (3) When it introduces a dependent sentence in reported language, and stands for *ἦν* (*εἰ ἂν*) of direct language. Synt. § 73, 114. (4) When it introduces, as it often does, a verb denoting indefinite frequency in past time. Synt. § 69. *καὶ εἰ*, even if. *εἰ μὴ*, unless. *εἰ ἄρα*, if after all.
- εἶα**, imp. *εἶάω*.
- εἰδέναι**, *εἰδώς*, inf. and part. *οἶδα*.
- εἶδομεν**, 2 aor. *ὄραω*.
- εἶδος**, *ους*, *τό* (*ὄραω*, *ἰδεῖν*), shape, form, appearance.
- εἰκάζω**, *άσω*, *εἰκασμαι* or *ἤκασμαι*, *ἤκασα* (*εἰκός*), (1) to make like, liken, compare. (2) to guess, conjecture.
- εἰκῇ**, adv. at random, without purpose, thoughtlessly, *temere*.
- εἰκός**, *ότος*, n. part. from *εἰκα*, (1) likely, probable. (2) proper, reasonable. *κατὰ τὸ εἰ.*, in all likelihood. *παρὰ τὸ εἰ.*, unreasonably. *πάντι τῷ εἰκότι*, quite in a reasonable way.
- εἴκοσι**, indecl. 20 (Lat. *viginti*, *vicies*).
- εἰκότως**, adv. probably, naturally, as is reasonable; dat.
- εἴκω**, *ξω*, *εἶξα*, to yield, give way to, *τί τι*.
- Εἰλώτης**, *ου*, *ὁ*, a Helot. The Helots were the serfs who cultivated the soil of Laconia, and attended the Spartans to the field of battle. At Plataea there were seven Helots for one freeman. (*ἐλ-εῖν*, to take, subdue.)
- εἰμί**, *ἦν*, *ἔσομαι*, I am, exist (Lat. *sum*). (*ἐσ-μί*, Lat. *es-um*.) The present tense, except the second person, is enclitic when it is the copula; it is accented when it means 'I exist,' or after *οὐκ*, *καί*, *εἰ*, *ἀλλά*. *ἔστι μοι*, I have. *ἔστι*, impers. it is possible. *οὐκ ἔστι*, it is impossible. *ἔστιν ὅτε*, at times, sometimes. *τὸ ὄν*, the reality, the truth. *id quod est*. Cp. *ὄντως*.
- εἴμι**, *ἦεν*, pres. ind. I will go; in the other tenses, to come or go. Other tenses supplied by *ἔρχομαι*. ($\sqrt{\lambda}$, Lat. *ire*, *iter*.)
- εἶπον**, *εἰπέ*, *εἶπω*, *εἵπομι*, *εἵπειν*, *εἰπών* (*ἔπος*, a word), to say, speak; a defective stem, forming an aor. to *λέγω*. *ὥς εἵπειν*, so to speak.
- εἵποντο**, imp. *ἔπομαι*.
- εἰργάσω**, 2 sing. aor. mid. *ἐργάζομαι*.
- εἰρημένος**, pf. part. pass. from *ἐρῶ*. See *λέγω*.
- εἶρην**, *ενος*, *ὁ*, a youth at Sparta after his twentieth year, when he became of age and was entitled to speak in the assembly (*ἐρεῖν*) and command troops.
- εἰρήνη**, *ης*, *ἡ*, peace, from *ἐρεῖν*, as peace is an agreement to specified terms. Cp. *πακ*, *paciscor*.
- εἰς** or *ἐς*, prep. with acc. only, to, into, against. *εἰς τοῦ Κλεομένου*s (sc. *οἶκον*), to the house of Cleomenes. *εἰς ὅ*, until. *εἰς τρίς*, up to three times, thrice. *εἰς ἑω*, with the dawn.
- εἰς**, *μία*, *ἔν*, gen. *ένός*, *μῖας*, one (Lat. *unus*).
- εἰσ-άγω**, *ξω*, to lead in, bring into.

εἰς-ακοντίζω, *ἴσω*, to throw javelins at.

εἰς-ακούω, *σομαι*, *εἰσήκουσα*, to listen to, obey, *τινί τι*.

εἰς-βάλλω, (1) trans. to throw into. Mid. to put on board. (2) intrans. to invade, enter, throw oneself into.

εἰς-βιβάζω, *ἄσω*, (causal from *εἰς-βαίνω*), to make to go into, put on board, embark.

εἰσβολή, *ἦς, ἡ*, (1) an invasion, inroad, assault. (2) an entrance, pass, river-mouth.

εἰς-ενηρέχθαι, pf. inf. pass. *εἰσφέρειω*.

εἰς-έρχομαι, *-ελεύσομαι*, *εἰς-ἦλθον*, (1) to go into, enter. (2) impers. of thoughts; to occur, suggest itself. *εἰσῆλθέ με*, I could not help; *succurrit, subit*.

εἰσόδος, *ου, ἡ*, passage, entrance.

εἰς-οικίζω, *ἰῶ*. Act. to bring settlers into a place. Mid. to settle in a place, become established.

εἰς-οράω (*ῶ*), *-ύπομαι*, *εἰσεῖδον*, to look into, examine.

εἰς-πίπτω, *πεσοῦμαι*, *εἰς-έπεσον*, to fall into, burst into.

εἰς-τίθηναι, *θήσω*, to put into. *τινὰ εἰς χεῖράς τινι*.

εἰς-τοξεύω, *σω*, to aim arrows into, shoot into.

εἰς-φέρω, to carry into, introduce, contribute.

εἰς-φορέω (*ῶ*) = foreg.

εἰς-χέω, I aor. pass. *εἰς-εχύθην*. Act. to pour into. Pass. to pour in, stream in.

εἴσω, adv. within = *ἐνδόν*. Also prep. with gen. inside, within.

εἶχον, imp. *ἔχω*.

εἴωθεσαν, plpf. *ἔθω*.

εἶων, imp. *ἔάω*.

ἐκ, or before a vowel *ἐξ*, prep. with gen. only, out, out of, from, opp. to *εἰς*. (1) of place; out of. *ἐκ δέκα ταλάντων*, at ten talents, starting from. (2) of time; *ἐξ οὗ*,

ε quo, ever since: *ἐκ τούτου, τῶνδε*, after this: *ἐκ πόσου δή*, from so long before. (3) of origin; owing to, because of.

ἐκάς, adv. far, far off; with gen. far from. Comp. *ἐκαστέρω*, *ἐκαστάτω*.

ἐκαστος, *η, ον*, each, every one, each one, *quisque*. Usually in singular, and often with a plural verb.

ἐκάστοτε, adv. at each time, on every occasion, from time to time (Lat. *identidem*).

ἐκάτερος, *α, ον*, each of two, each singly, *uterque*. *ἐφ' ἐκατέρω τῷ κέρα*, on each wing, *ab utroque cornu*.

ἐκατόν, indecl. 100 (Lat. *centum*, Engl. hundred; cp. *δι-ακόσ-ιοι*).

ἐκατοντάς, *άδος, ἡ*, the number 100, a company of 100.

ἐκατοστός, *ή, ύν*, hundredth.

ἐκ-βαίνω, *βήσομαι*, *ἐξέβην*, (1) to step out of, grow out of, disembark. (2) to come to pass, happen, turn out, be fulfilled.

ἐκ-βάλλω, *βαλῶ*, *ἐξέβαλον*. Act. to throw out, drive out, banish. Mid. to put on shore.

ἐκ-γίγνομαι, *γενήσομαι*, *ἐξ-εγενόμην*, (1) to be born from, made out of. (2) impers. like *ἔξεστι*, it is allowed, possible. *οὐκ ἔξεγ. αὐτῷ*, it was denied him, he was unable. *ἐκ-γένοιτό μοι*, be it granted me.

ἐκ-δέχομαι, *ἐξ-εδεξάμην*, to receive from another, follow in succession.

ἐκ-δίδωμι, (1) to give out, surrender. (2) to give a daughter in marriage.

ἐκ-διώκω, *ξομαι*, to chase out, have nothing to do with.

ἐκ-δύσις, *εως, ἡ* (*ἐκ, δύω*), getting out, escape, way out, *exitus*.

ἐκεῖ, adv. of place; (1) there, in that place, yonder, *illic*, opp. to *ἐνθάδε*, *ᾧδε*, here, *hic*. (2) thither,

as we say there instead of thither.

ἐκεῖθεν, adv. from that place, thence, *illinc*.

ἐκεῖνος, η, ο, that over there, that, yonder, *ille*, opp. to *ὅδε* or *οὗτος*. Of two things named *ἐκεῖνος* = the former, the more distant; *ὅδε*, the latter.

ἐκέχρητο, plpf. pass. *χράω*.

ἐκαίδεκα, indecl. sixteen.

ἐκ-λέγω, to pick out, choose.

ἐκ-λείπω, *ψω*, *ἐξ-έλιπον*, (1) to leave out, pass over. (2) to abandon, quit, leave, desert. (3) to be missing. *τὸ ἐκλείπον*, the deficiency.

ἐκούσιος, α, ον (*ἐκῶν*), willing, of free will, voluntary.

ἐκ-παγλῆομαι (*οὔμαι*), (*ἐκ-πλήσσω*), to be astonished, amazed; poetic.

ἐκ-πέμπω, *ψω*, *ἐξ-έπεμψα*, to send out, dispatch, send away from.

ἐκ-πλαγείς, 2 aor. part. pass. *ἐκ-πλήσσω*.

ἐκ-πληρόω (*ῶ*), to make up, fill up a number, man crews.

ἐκ-πλήσσω, *ξω*, *ἐξ-έπληξα*, *ἐξ-επλάγην*. Act. to strike out of (one's senses), to amaze, confound. Pass. to be astonished, dismayed, amazed.

ἐκ-πορεύομαι, to go out, march out, start, leave the city.

ἐκ-πῶμα, ατος, τό (*πῖνω*), a drinking-cup, goblet, beaker.

ἐκ-ρήγνυμι, *ρήξω*, 2 aor. pass. *ἐξ-ερράγην*. Act. to break out. Pass. to burst out; metaph. of a quarrel.

ἐκ-στρατεύω, *σω*, *ἐξ-εστράτευμαι*, to march out. Act. said of the general. Mid. of the army.

ἐκ-τείνω, to stretch out, prolong. *προθυμίαν ἐκτ.* to put out all one's energy.

ἐκτός, adv. or prep. with gen. outside of, without.

ἐκ-φέρω, *ἐξ-οίσω*, *ἐξ-ενήνεγμαι*, (1)

to carry out, bear off the field.

(2) to bring forth, publish, deliver (of an oracle). (3) *πόλεμον ἐκφ.* (Lat. *bellum inferre*), to act on the offensive, begin war.

ἐκ-χράω, *ήσω*, *ἐκ-κέχρημαι*, to deliver an oracle. Obs. contraction in η not *ᾱ*.

ἐκῶν, *οὔσα*, *όν*, willing, willingly, without reluctance. *ἐκῶν εἶναι*, for *ὥς ἐκ. εἶναι*, of my own free will, if I could help it.

ἐλαία, ας, *ή*, an olive-tree (Lat. *olea*, *oliva*).

ἐλᾶν, fut. inf. *ἐλαίνω*.

ἐλάσσων, or **ἐλάττων**, ον, ονος, smaller, less, inferior to. *σιτίαν ἐλ.*, too fond of his food. Cp. *ἡσσων*. Comp. *ἐλαχύς*, *ἐλάσσων*, *ἐλάχιστος*; positive rarely used.

ἐλαύνω, *έλάσω* or *έλῶ*, *ήλασα*, *έληλακα*, *έληλαμαι*, *ήλάθην*, to drive, to march. *ἐς τοσοῦτον ήλασαν* (sc. *τὸ πρᾶγμα*), they drove it so far, went this length.

ἐλάχιστος, η, ον, smallest, meanest, fewest, superl. of

ἐλαχύς, *εία*, *ύ*, small, short (Lat. *levis*, light).

ἐλ-, 2 aor. *αἰρέω*.

ἐλευθερία, ας, *ή*, freedom, a free spirit, liberty, independence.

ἐλεύθερος, α, ον, free, open, free from gen. Synt. § 31. (Lat. *liber*).

ἐλευθερώ (*ῶ*), *ῶσω*, *ήλευθεράμαι*, to make free, set free, liberate.

ἐλευθέρως, adv. freely, openly, frankly.

ἐλευθέρωσις, *εως*, *ή*, freeing, setting free, liberation.

Ἐλευσίνιος, α, ον, of Eleusis, Eleusinian.

Ἐλευσίς, *ίνος*, *ή*, an ancient city of Attica on the Thriasian plain, near the border of Boeotia, and about eight miles from Athens. The city was sacred to Demeter and Cora, Ceres and Proserpine, whose worship was celebrated there with mysterious rites.

Ἑλικών, ὤνος, ὁ, mount Helicon, in Boeotia.

ἐλ-λάμπομαι, ψομαι, to gain glory in, be distinguished in.

Ἑλλανοδίκης, ου, ὁ, (1) a judge at the Olympic games. (2) a court-martial in the Spartan army to settle disputes among the allies. See note on iv. 307. The word is a title, hence the Doric *ā* instead of *η*.

Ἑλλάς, ἄδος, ἡ, (1) Greece. (2) fem. adj. Greek.

Ἑλλην, ηνος, ὁ, a Greek; so the Greeks called themselves: opp. to *βάρβαρος*.

Ἑλληνικός, ἡ, ὄν, Greek.

Ἑλλήνιος, α, ον, belonging to all Greece.

Ἑλληνίς, ἰδος, ἡ, adj. attached to fem. substantives, Greek.

Ἑλλησπόντιοι, αν, οί, the Greeks of the Hellespont.

Ἑλλήσποντος, ου, ὁ, the Hellespont, now the Dardanelles. Helle the daughter of Athamas was said to have been drowned there.

ἐλπίζω, ἐλπῶ, ἤλπισα, to look for, expect, imagine, hope, foll. by pres. inf. for present, fut. for future time. Also, as a verb of fearing, by *μή* with subj. or opt. Synt. § 63.

ἐλπίς, ἰδος, ἡ, hope. *ἐν ἐλπίδι εἶναι*, *ἐλπίδι ἔχειν* = *ἐλπίζειν*.

ἐλπομαι, ἔολπα, to hope, expect, think, suppose; foll. by fut. inf. (Lat. *voluptas*).

ἐμαυτοῦ, ἧς, of myself; pl. *ἡμῶν αὐτῶν*.

ἐμ-βάλλω, αλῶ, ἐν-έβαλον, (1) trans. to throw into, inspire with. *φόβον ἐμβ.* to strike fear into, *pravorem injicere*. *πληγὰς ἐμβ.* to give a beating to. (2) intrans. to charge, fall upon; dat.

ἐμ-μένω, ἐνῶ, ἐν-έμεινα, to stay in, abide by, be true to; *τινί*.

ἐμός, ἡ, ὄν, poss. adj. *μυ*, mine (*meus*).

ἐμπαλιν, often *τὸ ἐμπ.* or *τὰ ἐμπ.* (1) adv. backwards, in the opposite direction. (2) with gen. contrary to, the reverse of.

ἐμπεδῶ(ω), imp. ἡμπέδουν, to make *ἔμπος*, fixed in the ground, firm and fast, to confirm, ratify.

ἐμπειρία, ας, ἡ, experience, acquaintance with, *τινός*; from

ἐμπειρος, ον (πεῖρα), experienced in, acquainted with, *τινός*.

ἐμ-πίπλημι, ἐμ-πλήσω, imp. ἐν-επίμπλην. Act. to fill full of, satisfy, *τινά τινος*. Mid. to fill oneself full, be infected with, eat one's fill, be satisfied, *τινός*.

ἐμ-πίπρημι, ἐν-επίπρην, ἐμ-πρήσω, ἐν-έπρησα, ἐν-επρήσθην, ἐμ-πέπρημαι, to kindle, set on fire.

ἐμ-πίπτω, πεσοῦμαι, ἐν-έπεσον, to fall into or upon, come upon, *incidere in*.

ἐμ-ποδῶν, adv. in the way, formed by analogy from *ἐκποδῶν*, out of the way. *ἐμπ. γίγνεσθαι τινι*, to be a hindrance to any one, *impedimento esse alicui*.

ἐμ-πόρευμα, ατος, τό, an article of merchandise.

ἐμ-πορεύομαι, σομαι, ἐν-επορεύθην, to travel for trade, be a merchant.

ἐμπορος, ου, ὁ, a traveller, merchant, trader.

ἐμ-πρησις, εως, ἡ (ἐμπίπρημι), burning.

ἐμπροσθεν, (1) adverb of place or time; before, earlier. (2) prep. with gen. in the same senses.

ἐμφανής, ἐς, οὖς (φαίνω), visible, manifest, in public, open to view.

ἐμφανίζω, ιῶ, to make manifest, clear or plain.

ἐμφύω, σω, ἐν-έφυν, ἐμ-πέφυκα. Act. to implant. Mid. with 2 aor. and perf. to grow in, be implanted in.

ἐν, prep. with dat. only; in, in all senses. (1) of place; in, within,

- among. (2) of time; *ἐν ταῖς σπονδαῖς*, during the truce. *ἐν ᾧ* (sc. χρόνῳ), while. (3) of states of mind; *ἐν ἐλπίδι εἶναι*, *ἐν ὀργῇ ἔχειν*. (4) of the instrument or manner; *ἐν ὀφθαλμοῖς ὄραν*, before one's eyes. *ἐν σοὶ νῦν ἔστι*, it is now in your power.
- ἐνα*, acc. of *εἰς*.
- ἐν-άγω*, lead on, urge, induce, persuade, *τινά τι*. Synt. § 8. Lat. *illud te suadeo*.
- ἐν-αντιόμαι* (*οὔμαι*), *ώσομαι*, *ἡν-αντίωμαι*, *ἡναντιώθην*, to set oneself against, oppose, withstand, *τινί*. *εἰ ἐναντιωθῆναι τι ἐθέλει*, should any misadventure arise.
- ἐναντίος*, α, ον, (1) of place, opposite. * *ἐξ ἐναντίας*, from the front. (2) of men, opposing. *οἱ ἐν.*, the opponents, *adversarii*. (3) of qualities, opposite, contrary to, reverse of, *τινός* or *τινί*. Cp. *similis*.
- ἐν-απο-δέικνυμαι*, to be distinguished in.
- ἐν-απο-θνήσκω*, to die in.
- ἐν-αργής*, *ἐς*, *οὗς*, (1) distinct, visible. (2) undoubted, clear, plain.
- ἐνατος*, η, ον (*ἐννέα*), ninth.
- ἐν-αυλίζομαι*, *ίσομαι*, to take up quarters for the night, bivouac.
- ἐν-δεής*, *ἐς*, *οὗς* (*δέω*, to be in want of), in want of, lacking, deficient in, *τινός*.
- ἐν-δέκατος*, η, ον (*ἐνδεκα*, eleven), eleventh.
- ἐν-δέχομαι*, *ξομαι*, (1) to admit, approve of. (2) impers. be possible.
- ἐν-δέω*, *δήσω*, *ἐν-έδησα*, *ἐν-δέδεμαι*, to tie in, bind in. *τινί*.
- ἐνδηλος*, ον, manifest, clear.
- ἐν-διαιτάομαι* (*ῶμαι*), *ήσομαι*, *ἐν-δεδιήτημαι*, *ἐν-εδιητήην*, to live in, dwell in.
- ἐν-δίδωμι*, (1) to give in, surrender. (2) to show, exhibit. (3) to give in, give way.
- ἐνδον*, adv. or prep. with gen. within, in the house. *οἱ ἔ.* people of the house. *τὰ ἔ.* family affairs. (*endo*, *indu*, in old Latin; *induperator* = *imperator*).
- ἐν-δύω*, *δύσω*, *ἐν-έδυσα*, (1) Act. to put on, *induere alicui*. (2) Mid. with act. *ἐνδύνω*, to put on oneself.
- ἐν-εἰμι*, *ἐν-έσομαι*, (1) to be in, be inside. (2) to be possible; usu. impers. *οὐκ ἐνῆν*, it was impossible. Cp. *ἐκγίγνομαι*.
- ἐνεκα* or *ἐνεκεν*, prep. with gen. on account of, for the sake of, as regards, *causa*, *gratia*; usu. after its case, and sometimes even separated by several words.
- ἐνενήκοντα*, indecl. ninety.
- ἐνέπρησε*, 1 aor. act. *ἐμπύρημι*.
- ἐνέστακτο*, plpf. pass. *ἐνστάζω*.
- ἐν-ετέμμητο*, plpf. pass. *ἐντέμνω*.
- ἐν-έχω*. Act. to hold in; *χόλον ἐν.*, to nurse, cherish inwardly. Pass. to be held, caught, entangled in, a prisoner to, subject to, *τινί* or *ἐν τινί*.
- ἐνέωρων*, imp. *ἐνοράω*.
- ἐνθά*, (1) demonstrative adv. of place or time, there, then; or with verbs of motion, thither. (2) relative conjunction, where, when.
- ἐνθάδε*, adv. properly thither, hither; commonly, here, there.
- ἐνθεν*, (1) demonstrative adv. of place or time, thence, thereupon, *inde*, *deinde*. (2) relative conjunction, whence, wherefrom, *unde*.
- ἐνθένδε*, adv. of place or time, hence, from this place; from this time, henceforth, hereafter.
- ἐν-θυμέομαι* (*οὔμαι*), *ήσομαι*, *ἐντεθύμηναι* *ἐν-εθυμήην*, to take to heart, consider, ponder, reflect.
- ἐνθύμιος*, ον (*θυμός*), taken to heart, weighing on the heart; usu. in neut. *ἐνθ. αὐτῷ ἐγένετο*, it weighed upon his heart that; he felt scruples for having. *Religio ei erat quod templum incendisset*;

the thought that he had burnt the temple rankled in his mind.

ἐνιαύσιος, α, ον, lasting for a year ; from

ἐνιαυτός, οὗ, ὅ, a period of time, a year.

ἐν-ιππεύω, σω, to ride in. ἐπιτήδειον ἐνιππεύσαι, suitable for cavalry manœuvres.

ἐννέα, indecl. nine (*novem*).

ἐννοέω (ὦ), ἦσω, usu. dep. with aor. pass. ἐνενοήθην, to have in one's thoughts, observe, consider, reflect, *reputare*.

ἐν-οράω (ὦ), -όψομαι, ἐν-εἶδον, imp. ἐν-εώραν, to see in, observe, notice.

ἐν-σκευάζω, άσω, ἐν-εσκεύασμαι, ἐν-εσκευάσθην. Act. to get ready ; Pass. to be equipped.

ἐν-στάζω, ξω, ἐν-έσταγμαι, to drop into, instil. ἤμερός τις οὕτῳ ἐνέστακτο, a desire filled his heart.

ἐν-στρατοπεδεύομαι, dep. to encamp in.

ἐνταῦθα, demonstr. adv. of place or time = ἐνθα, (1) here, there, hither, thither. (2) then, now, therefore, *deinde*. With the article it forms an adj. ἡ ἐνταῦθα ἀφίξις, my arrival here, my present arrival. Cp. our expression 'the then king.'

ἐν-τείνω, ενῶ, ἐν-έτεινα, ἐν-τέταμαι, to strain tight, strain, exert.

ἐν-τέλλομαι, ἐν-ετειλάμην, ἐν-τέταλμαι, to enjoin, command, give orders. τὰ ἐντεταλμένα, his instructions.

ἐν-τέμνω, τεμῶ, ἐν-έταμον, ἐν-τέτμημαι, to cut in, engrave upon.

ἐντεῦθεν, demonstr. adv. (1) of place ; hence, thence, from this. (2) of time ; henceforth, thenceforth, then, next. (3) of argument ; therefore.

ἐντιμος, ον (ἐν, τιμή), in honour, honoured.

ἐντολή, ἥς, ἡ (ἐντέλλομαι), injunction, command ; oft. in pl. orders, instructions.

ἐντός (ἐν), (1) adv. within, inside of. (2) prep. with. gen. in same meanings, sometimes after its case.

ἐν-τρέπω, ψω. Act. to turn about, turn. Mid. to care for, regard, *respectum alicujus habere*.

ἐν-τυγχάνω, τεύξομαι, ἐν-έτυχον, to fall in with, meet with, *τινί*. ὁ ἐν-τυχών, a chance person, an ordinary man, anybody.

ἐν-ύπνιον, ου, τό (ὕπνος), a thing seen in sleep, a dream, *insomnium*.

ἕξ, indecl. six (*sex*), (hexagonal).

ἕξ, see ἐκ.

ἕξ-αγγέλλω, ελω, ἐξ-ήγγειλα, ἐξ-ήγγέλμαι, ἐξ-ηγγέλθην, to make known, publish, report. ἐξηγ. ὁ βασιλεὺς ἀθροίζων, it was reported that the king was collecting. (The passive verb of saying used personally in Greek where in English it is commonly impersonal.)

ἕξ-αγορεύω, σω, to make known, declare, publish, announce.

ἕξ-άγω, 2 aor. ἐξ-ήγαγον, (1) to lead out, march out, to induce to follow. (2) to bring out, publish. (3) to export.

ἕξ-αιρέω (ὦ), ἦσω, ἐξ-εἶλον, to take out, choose, select, *exsortem facere*.

ἕξ-αίρω, -ἄρῶ, ἐξ-ἤρα, to raise, exalt.

ἐξαίφνης, adv. on a sudden, unexpectedly. Often with a part. ἐξαί. ἀκούσας, the moment he heard it. Cp. ἅμα, μεταξύ.

ἐξακισχίλιοι, αι, α, ὅσοι.

ἐξακόσιοι, αι, α, ὅσοι.

ἐξ-αλείφω, ψω, ἐξ-αλήλιφα, ἐξ-αλήλιμμαι, to wipe out, blot out.

ἕξάμετρος, ον, of six metres, hexameter.

ἐξ-αν-άγομαι, ἐξ-αν-ήχθην, to put out to sea, set sail, depart.

ἐξ-ανα-κροόμαι, to back water out of, retreat by backing water.

ἐξ-ανδραποδίζω, to enslave utterly, reduce to utter slavery.

ἐξ-εἰμι (εἰμί), only used impers. See ἐξεσσι.

ἐξ-εἰμι (εἶμι, ἴδο), ἐξιέναι, ἐξιόν, to come or go out; to march out, take the field; part. on the march.

ἐξ-ελαθείς, 1 aor. part. pass. of

ἐξ-ελαύνω, -ελῶ, ἐξ-ελέλακα, ἐξ-ελέλαμαι, ἐξ-ηλάθην, (1) trans. to drive out, banish. (2) intrans. to march out, go out.

ἐξ-ελίσσω or ττω, ξω, to unroll; military term, to extend the front, *explicare aciem*.

ἐξενάγει, imp. ξεναγέω.

ἐξενηνεγμένον, πf. pass. ἐκφέρω.

ἐξ-ἐπίσταμαι, to know thoroughly, to be a perfect adept.

ἐξ-εργάζομαι, ἄσομαι, ἐξ-ειργασάμην, ἐξ-είργασμαι, (1) to work out, finish making. (2) to undo, destroy. ἐπ' ἐξ-ειργασμένοις, when all was over, *re jam confecta*.

ἐξ-έργω, to shut out, force, constrain.

ἐξ-έρχομαι, -ελεύσομαι, ἐξ-ελέλυθα, ἐξ-ἤλθον, (1) to come or go out; to march out, take the field. (2) to come to an end; of oracles, to come true.

ἐξ-εσσι, ἐξ-ἦν, ἐξ-έστω, ἐξ-ἦ, ἐξ-είη, ἐξ-όν, impers. it is possible, allowed, granted. ἔξειμι is never used personally; ἐξόν often absolute; ἐξόν σοι, when it is in your power. Synt. § 15.

ἐξ-εὐρίσκω, -εὐρήσω, ἐξ-εὔρον, ἐξ-ηυρέθην, to find out, discover, invent, search after.

ἐξ-ηγέομαι (οὔμαι), ἡσομαι, (1) to lead the way, go first, order, command. (2) relate, explain in order. Foll. by various cases acc. to the meaning. πόλιν ἐξηγεῖσθαι, to govern the state, *rem publicam moderari*. ἐξηγεῖσθαι

τοῖς πολίταις, to be a leader to his countrymen. Cp. *irae moderari*, to set limits to passion. ἃ ἐξηγεῖται ὁ νόμος, what the law ordains. Synt. § 7.

ἐξ-ιλάσκομαι, ἄσομαι (ἴλαος, ἴλεως, gracious), to propitiate, gain the favour of.

ἐξ-ισόω (ῶ). Act. to make equal. Pass. to be equal, on a level with, *τινί*.

ἐξοδος, ου, ἡ, (1) a going out, marching out, expedition. ἡ ἐπὶ θανάτῳ ἐξ., their last march. (2) river-mouth, passage to the sea.

ἐξόν, see ἐξεσσι.

ἐξ-οπλίζω, ἴσω, ἐξ-ώπλισα, ἐξ-ώπλισμαι, to arm completely, accoutre.

ἐξ-ορμάω (ῶ), ἡσω, ἐξ-ώρμησα. Act. to send forth, send to war. Pass. to set out, start, leave a position.

ἐξ-οστρακίζω, ἴσω, to banish by ostracism.

ἐξω, (1) adv. from ἐξ, without, out of, outside of, on the outside. (2) prep. with gen. in same meanings.

ἔοικα, plpf. ἔωκειν, inf. εἰκέναι, part. εἰκώς, υῖα, ὅς, a defective perfect stem; (1) to be like, look like, *τινί*. (2) impers. to seem likely; foll. by infin. Synt. § 81. (3) impers. to be right, fitting, proper; *decel*.

ἐορτή, ἡς, ἡ, a feast, festival. ἐ. ἀγειν, ἀνάγειν, to keep, celebrate a feast; lit. lead the procession through the city.

ἐπ-αγγέλλω, (1) to announce, bring news, declare. (2) give orders. Mid. give orders to supply, to levy upon, *imperare frumentum sociis*.

ἐπ-άγω, ξω, ἐπ-ήγαγον, to bring up, lead on.

ἐπ-αινέω (ῶ), ἐπῆνον, ἔσω, ἐπ-ῆνεσα, ἐπ-ῆνεκα, ἐπ-ῆνέθην, to praise, commend, approve, *τινά τι*. Commoner than αἰνέω.

ἐπαινος. ου, ὁ, praise, approval.

ἐπαίρω, ἄρῳ, ἐπ-ῆρα, ἐπ-ῆρθην, part.

ἐπ-αρθείς, (1) to lift up, raise, exalt. (2) to excite, elate.

ἐπ-ακούω, σομαι, ἐπ-ήκουσα, to listen to, overhear, hearken to; gen. of thing.

ἐπακτός, ἡ, ὅν (ἐπάγω), imported, acquired; opp. to σύντροφος.

ἐπ-αμύνω, ὕνω, ἐπ-ῆμυνα, to come to the help of, defend, τινί.

ἐπ-ανα-λαμβάνω, λήψομαι, to take up again, repeat.

ἐπ-ανα-χωρέω (ῶ), to retreat, return.

ἐπ-άργυρος, ον, overlaid or inlaid with silver.

ἐπ-αρθείς, see ἐπαίρω.

ἐπεί, conj. of time and cause, when, since (*quum*). I. Temporal, (1) when, after that (ἐπί, the act over); with indic. sometimes the verb is omitted. ἐπεὶ φέρε, were it not so, come. (2) ἐπεὶ ἂν, ἐπὴν, whenever, in case that; subj. (3) with optat. to mark an act indefinitely repeated in past time. II. Causal, since, seeing that; indic. ἐπεὶ ἄρα, since as it seems; ἐπεὶ γε, ἐπεὶ γε δὴ, since as is plain; ἐπεὶ οὖν, thus when, resuming the thread of a narrative.

ἐπείγω, ξω, ἤπειγον, I aor. pass. ἤπειχθην. Act. to press down, weigh hard on; hurry on, hasten, τι, properare. Mid. hurry on, hasten forwards, be eager for.

ἐπειδάν, conj. = ἐπειδὴ ἂν, whenever; subj. ἐπειδάν τάχιστα, as soon as, simul ac, *quum primum*.

ἐπειδὴ, conj. = ἐπεὶ δὴ. I. Temporal, (1) with indic. when, now that. ἐπειδὴ τάχιστα, as soon as. (2) with opt. as often as. Synt. § 69. II. Causal, with indic. since, seeing that.

ἐπ-εικάζω, ἄσω, to make like, conjecture. ὥς ἐπικάσαι, as far as we can guess.

ἐπ-εἰμι (εἰμί), (1) to be upon. (2)

to be set over, stand over, in command of, τινί, praesae.

ἐπ-εἰμι (εἰμι), (1) to come up, advance, attack, invade; ὁ ἐπιών, the invader. (2) to succeed. ἡ ἐπιούσα ἡμέρα, the following day. ἐπ-εἰς-εἰμι, to come up after, attack besides.

ἐπ-εἰς-φέρω. Act. to bring in besides. Mid. to come upon, ensue.

ἐπειτα, adv. of time; then, next, afterwards, *deinde*. πρῶτον μὲν, ἐπειτα δέ, or ἐπειτα, in the first, in the second place.

ἐπ-ελαύνω, -ελῶ, (1) trans. to drive against. (2) intrans. to march against, ride or drive against.

ἐπ-ελθ-, see ἐπέρχομαι.

ἐπ-ἐξ-εἰμι (εἰμι), to go out against.

ἐπ-ἐξ-έρχομαι, ἐπ-ἐξ-ῆλθον, (1) to go out against, go the whole way to, reach, τινί. (2) to go through, detail, τι.

ἐπ-ερέσθαι, see ἐπερωτάω.

ἐπ-έρχομαι, ἐπ-ῆλθον, (1) to come before, come forward, come up, arrive. (2) to come against, attack. (3) impers. to come upon, occur to one. Cr. εισέρχομαι.

ἐπ-ερωτάω (ῶ), ἥσω, 2 aor. ἐπηρόμην, to inquire of, question, τινά τι. Synt. § 8.

ἐπ-έσταλτο, plpf. pass. ἐπι-στέλλω.

ἐπ-έστησε, I aor. act. ἐφίστημι.

ἐπ-έτειος, α, ον (έτος), annual, yearly, *sollennis*.

ἐπ-έχω, ἐπ-εἶχον, ἐφ-έξω, ἐπ-έσχον. Trans. (1) to hold to, offer; (sc. νοῦν), to intend, purpose; with inf. (2) to keep in, hold back. (3) lead on, direct. Intrans. (1) (sc. αὐτόν), to check oneself, stop, wait. (2) prevail, exist.

ἐπ-ήν, temporal conj. = ἐπεὶ ἂν, whensoever; subj. Synt. § 61.

ἐπί, upon; prep. with gen., dat., acc. Gen. (1) of place; upon, on. ἐφ' ἵππου, on horseback. μένειν ἐπὶ τῆς ἀρχῆς, to remain

in his command. *ἐπ' ἀγκύρας*, at anchor. (2) with numerals; *ἐπ' ὀλίγων τεταγμένοι*, drawn up few deep, in a thin line. (3) of time; in the time of, *ἐπὶ Δαρείου*, in the days of Darius, *Dario rege*. *ἐπ' ἐμοῦ*, in my time. (4) upon, in other senses. *ἐφ' οὗ ἐτάχθησαν*, where they were appointed. *ἐπὶ τοῦ πεζοῦ*, over the infantry. Dat. (1) upon, over, with verbs of rest. (2) after, in addition to, in the power of. (3) of cause; *ἐπὶ τινὶ μέγα φρονεῖν*, to be too proud of something. (4) with a view to, purpose of; *ἐπὶ θανάτῳ*, *ἐπὶ τῷ κέρδει*, *ἐπ' ἀρετῇ*, *ἐπ' εὐνοίᾳ*. (5) on condition; *ἐπὶ τούτοις*, on these conditions. Acc. (1) to, towards, against. (2) to the extent of, for. (3) before, with verbs of motion. *ἐπὶ πλέον*, any further. *ἐπ' εἴκοσι γενεάς*, for twenty generations. *ἐπὶ τάξει ὀλίγας*, few men deep. *ἐπὶ ὀκτώ*, eight deep.

ἐπί is also used as an adv. besides, in addition.

ἐπι-βαίνω, *βήσομαι*, *ἐπ-έβην*, to stand upon, mount, gain a footing upon, *τινός*.

ἐπι-βάλλω, *αλῶ*, *ἐπ-έβαλον*, (1) trans. to throw upon, lay upon, put upon. (2) intrans. (sc. *ἐαυτόν*), to belong to, fall to the lot of.

ἐπι-βάτης, *ου*, *ὁ* (*ἐπιβαίνω*), a soldier on board ship (*classarii milites*), somewhat resembling our *marines*.

ἐπι-βοάω (*ῶ*), *βοήσομαι*. Act. to call upon, cry out to. Mid. to call in to one's aid, call in.

ἐπι-βοιθέω (*ῶ*), to come up to aid, help, succour, *τινί*.

ἐπι-βουλεύω, *σω*, to plot against.

ἐπι-γίγνομαι, to come upon, ensue, fall upon.

ἐπι-γράφω, *ψω*, *ἐπι-γέγραμμαι*, to write upon, inscribe upon.

ἐπι-δείκνυμι, or *νύω*, *ξω*, *ἐπ-έδειξα*, (1) esp. in Mid. exhibit, show forth, display. (2) prove, point out, bear witness of; foll. by part.

Synt. § 93, 94.

ἐπι-δέχομαι, *ξομαι*, to admit besides.

ἐπι-δίδωμι, to give besides, give as a dowry, give freely, contribute.

ἐπι-διώκω, *ξω*, *ἐπ-εδίωξα*, to pursue, follow after, *τινά*.

ἐπι-θίεντα, 2 aor. part. act. *ἐπιτίθημι*.

ἐπι-θιμέω (*ῶ*), *ήσω*, to set one's heart on, be anxious, desire, long for, *τινός*.

ἐπι-θυμία, *ας*, *ἡ* (*θυμός*), desire, longing for, bodily appetite.

ἐπι-καλέω (*ῶ*), *έσω*. Act. to call on, invoke. Mid. (1) to call in as an ally, invoke. (2) to call by an additional name, nickname.

ἐπι-κατα-βαίνω, to go down to a place.

ἐπι-κειμαι, inf. *ἐπι-κείσθαι*, (1) to lie on, be laid on. (2) to press, be urgent, assault continually. (3) of penalties, to be imposed upon.

ἐπι-κερτομέω (*ῶ*), *ήσω* (*κέαρ*, the heart, *τέμνω*), to mock, reproach.

ἐπι-κηρυκεύομαι, *σομαι*. Dep. send a message by a herald.

ἐπι-κλησις, *εως*, *ἡ* (*ἐπικαλέω*), a surname, additional name, nickname. *ἐπὶ κ.* *ἔχειν*, to have a reputation of being.

ἐπί-κλητος, *ον* (*ἐπικαλέω*), (1) called upon, by invitation. (2) of assemblies; special, extraordinary.

ἐπι-κουρέω (*ῶ*), (1) to be an *ἐπί-κουρος*, aid, help, *τινί*. (2) to remedy, resist, *πενία*, etc.

ἐπι-κουρία, *ας*, *ἡ* (*ἐπίκουρος*, a help, *κοῦρος* = *juvenis*), (1) assistance, help, aid. (2) mercenaries.

ἐπι-κρατέω (*ῶ*), to be victorious, conquer, gain possession of, be master of, *τινός*.

ἐπί-κτητες, *ον* (*κτάομαι*), acquired.

ἐπι-λαμβάνω. Act. to lay hold of, seize, *τινά*. Mid. to lay hold of for oneself, seize, *τινός*.

ἐπι-λανθάνομαι, *λήσομαι*, *λέληθα*, to forget, lose thought of, *τινός*.

ἐπι-λέγω. Act. to say besides, add, call by name. Mid. to consider, think over with oneself.

ἐπι-λείπω, *ἐπ-έλιπον*, (1) to fail, *τινά*, *deficere*. (2) of rivers, to fail their stream (sc. *ρείθρον*), to run dry.

ἐπί-λοιπος, *η, ον*, still left, remaining, what follows, *reliquus*.

ἐπι-λυπέω (*ῶ*), to trouble, annoy besides.

ἐπι-μέλεια, *ας, ἡ* (*ἐπιμελής*, careful), care, attention, respect, diligence.

ἐπι-μελέομαι (*οὔμαι*), *μελήσομαι*, *-εμελήθην* (in act. sense), (1) to take care of, have charge of, give attention to, *τινός*. (2) endeavour; foll. by *ὅπως*, or *ὡς* or *ὅπως μή*. Synt. § 64.

ἐπι-μνησκόμαι, *μνήσομαι*, *ἐπεμνήσθην*, *μέμνημαι* (1) to remember, think of, *meminisse*. (2) to make mention of, *memorare*, *τινός* in both senses.

ἐπί-νειον, *ον, τό* (*ναῦς*), harbour, state seaport.

ἐπι-νέμω, *νεμῶ, ἐπ-ένειμα*. Act. (1) to allot. (2) to feed cattle. Mid. to feed upon, devour: properly of cattle grazing, then of the ravages of fire or disease.

ἐπι-νοέω (*ῶ*), to think of, intend, purpose; infin. pres. or fut.

ἐπι-ορκέω (*ῶ*), *ήσω*, to be *ἐπίορκος*, swear falsely, forswear oneself.

ἐπίορκος, *ον*, (1) of oaths; falsely sworn. (2) of persons; swearing falsely, forsworn.

ἐπίπαν, adv. upon the whole, in general. *ὡς τὸ ἐ.* commonly, on an average.

ἐπι-πίπτω, to fall upon, attack, *τινί*.

ἐπι-πλέω, *πλεύσομαι*, (1) to attack

by sea, *τινί*. (2) said of an admiral; to sail on board ship.

ἐπίπλεως, *ἐπιπλέα, ἐπίπλεων* (*πίμπλημι*), full of, *τινός*. Synt. § 36.

ἐπι-πολάζω (*ἐπιπολή*, surface), to be on the surface, be prevalent.

ἐπίπονος, *ον*, laborious, difficult.

ἐπι-ρρώνυμι, *ἐπ-έρρωσα, ἐπ-έρρωμαι, ἐπ-ερρώσθην*. Act. to strengthen, encourage. Pass. to gain strength, be encouraged, comforted, delighted. (Cp. comfort, from the mediaeval Latin *confortari*.)

ἐπίσημος, *ον* (*σήμα*), marked, stamped, coined.

ἐπι-σιτίζομαι, *ιοῦμαι*, to obtain provisions.

ἐπι-σκοπέω (*ῶ*), to look at, inspect, examine; foll. by *εἰ*.

ἐπι-σπεύδω, to urge on, farther, promote.

ἐπί-σποιτο, 2 aor. *ἐφέπομαι*.

ἐπι-σταθείς, 1 aor. part. pass. *ἐφίστημι*.

ἐπίσταμαι, imp. *ἡπιστάμην, ἐπιστήσομαι, ἡπιστήθην*, imper. *ἐπίστω*, (1) to know how to do a thing; infin. (2) to be convinced of, believe, to be sure. (3) to know, know well, be aware of; acc. with part. Synt. § 94.

ἐπι-στέλλω, to send to, give orders, command, *τινί τι. ἐπ-έσταλτο αὐτῷ*, he had received instructions.

ἐπι-στρέφω, *ψω*. Act. to turn about, turn round. Mid. to turn oneself about, turn round.

ἐπι-σχεῖν, 2 aor. infin. *ἐπέχω*.

ἐπι-τάσσω or *ττω, ξω*, (1) to enjoin, order, give orders to, *τινί τι. ὁ ἐπιταχθεὶς στρατός*, the contingent ordered. (2) to draw up behind.

ἐπι-τελέω (*ῶ*), *έσω*, to accomplish, fulfil, pay in full.

ἐπιτήδειος, *α, ον*, (1) made for an end, fit, convenient, suitable; inf. Synt. § 77. (2) serviceable, necessary; of omens, favourable. *τὰ*

- ἐπ. necessities of life, provisions, *commeatus*. οἱ ἐπ. friends, *necessarii*.
- ἐπιτήδης, adv. on purpose, advisedly, *consulto, de industria*.
- ἐπιτήδευμα, ατος, τό, a business, training, practice; in pl. social habits, customs, *instituta*.
- ἐπι-τίθημι, θήσω. Act. to put on, apply, inflict, to add, enact in addition. διστόν ἐπιθεῖναι, to put an arrow in the string. Mid. (1) to apply oneself to, employ oneself in. (2) to attack, *τινί*.
- ἐπι-τρεπτέον, verb. adj. in pl., one must permit, allow; from ἐπι-τρέπω, ψω, to commit or entrust to, *τινί, permittere*.
- ἐπι-φαίνω, ανῶ. Act. to show forth, display. Pass. to come to light, appear; often of an unreal appearance, *videri*.
- ἐπι-φανής, ἐς, οὖς, (1) apparent, manifest. (2) conspicuous, notable, renowned, famous, remarkable.
- ἐπι-φέρω, (1) to bring upon. τὸν πόλεμον ἐπιφ. to make war upon, *bellum inferre*. (2) to impute, attribute, charge with, *τινί τι*.
- ἐπι-φθονέω (ῶ), to grudge, be indignant on account of, *τινί*.
- ἐπι-φοιτάω (ῶ), (1) to come habitually to. οἱ ἐπιφοιτῶντες, visitors. (2) of dreams; to come again and again, to haunt.
- ἐπι-χειρέω (ῶ), ἥσω, (1) to put one's hand, set to work at, attempt, infin. Synt. § 75, or *τινί*. (2) attack, assault, set upon, *τινί*.
- ἐπι-χρυσος, ον, overlaid with gold. *κατάχρυσος*, gilt.
- ἐπι-χώριος, α, ον (χώρα), (1) belonging to a country, of the country; οἱ ἐπιχ. natives. (2) customary in a country, τὸ ἐπιχ. the custom, fashion.
- ἐπί-ψογος, ον, blamable, disastrous.
- ἐπομαι, imp. εἰπόμην, ἐπομαι, 2 aor. ἐσπόμην, σπῶμαι, σποίμην, σπέσθαι, σπόμενος. Cp. ἐφέπομαι. Dep. to follow, pursue, *τινί*. Synt. § 20. Obs. (Lat. *sequor*, √σεν, to busy oneself with; ὅπ-λον, a tool).
- ἐπ-ονείδιστος, ον, to be reproached, disliked, shameful.
- ἐπος, ἔπος, τό, (1) a word, saying, speech. ὡς εἰπεῖν ἔπος, so to speak, as the saying is. (2) a verse of epic poetry. (εἰπεῖν, √φεν; Lat. *voc-are*, *voc.*)
- ἐπ-οτρύνω, ὕνῶ, ἐπ-ώτρυνα, to stir, stir up, urge forth, call forwards, *τινά* or *τι*.
- ἐπτά, indecl. seven (*septem*).
- ἐπτακόσιοι, αι, α, 700.
- ἐπτάπηχυς, υ, εος, seven cubits long or high.
- ἐπύθετο, 2 aor. πυνθάνομαι.
- ἐράω (ῶ), ἥρων, to be in love with, love warmly, pursue heartily, *τινός*.
- ἐργάζομαι, σομαι, εἰργασμαι (both in mid. and pass. sense), εἰργασάμην, εἰργάσθην, (1) to work, labour. (2) to work at, labour at, perform, do, *τι*. τὰ εἰργασμένα, deeds, achievements. (The augment in εἰ is owing to a lost *f*, *φέρων*, work.)
- ἐργαστήριον, ου, τό, a workshop.
- ἔργον, ου, τό, (1) a work, deed, action, business, duty. (2) an exploit, brave deed, achievement. ἔργῳ, in reality. (√φεργ, Eng. work, irk-some).
- ἐρείπω, ψω, ἥριπον, ἐρήριμμαι, to throw down, dash down, make a breach. The sec. aor. is usu. intrans. = to tumble down. iii. 488 is different from its common meaning.
- Ἐρέτρια, ας, ἡ, Eretria, the city of Euboea which refused to give earth and water to the Persians.
- Ἐρετριεύς, ἑως, ό, an Eretrian.
- Ἐρετρικός, ἡ, όν, Eretrian, belonging to Eretria.

ἐρέω (ῶ), fut. of λέγω.

ἐρημος, *ον* or *η, ον*, (1) alone, lonely, desolate. (2) void of, destitute of, robbed of, *τινός*.

ἐρημόω (ῶ), ὥσω, (1) to make deserted, desolate. (2) to bereave a person of a thing, *τινά τινος*.

ἐρίζω, ἴσω (ἐρις), to strive, quarrel, wrangle, contend, vie with, *τινὶ περὶ τινος*.

ἐρικυδής, ἐς, οὖς (ἐρι, very, κύδος, glory), very famous, glorious.

ἐρις, ἐριδος, ἡ, acc. ἐριν, strife, debate, quarrel, wrangle, dispute; contest, rivalry (Lat. *rixā, rixari*).

ἐρρεξαν, 1 aor. indic. ῥέζω.

ἐρρωμένος, *η, ον*, perf. part. pass. of ῥώννυμι, used as adj. stout, strong, vigorous. Comp. ἐρρωμενέστερος, -έστατος.

ἐρρωτο, plpf. pass. ῥώννυμι.

ἐρύκω, ξω, to keep off, hinder, ward off, check, *arcere*.

ἐρύμα, ατος, τό (ἐρύομαι), a defence, guard, safeguard.

ἐρύω, ὕσω. Act. to draw, drag. Mid. to draw towards oneself, rescue, protect, guard.

ἐρχομαι. ἡρχόμην, ἐλεύσομαι, ἦλθον, ἐλήλυθα, to come or go. *eis λόγους* ἔρχ. *τινι*, to have an interview with some one. *διὰ πολέμου*, *φιλίας* ἔρχ. *τινι*, to be at war, peace, with any one.

ἐρως, ατος, ὁ, love, desire.

ἐρωτάω (ῶ), ἥσω, 2 aor. ἡρόμην, to ask, *τινά τι*; foll. by *εἰ*, whether = Lat. *num*.

ἐσθής, ἦτος, ἡ (ἐννυμι, I clothe, √*faσ*, *vestis, vestire*), dress, clothing, attire, raiment, stuff.

ἐσθίω, ἥσθιον, fut. ἔδομαι, aor. ἔφαγον, ἐδήδοκα, ἐδήδεσμαι, to eat, devour (Lat. *edere*, Eng. eat).

ἐσπέρα, ας, ἡ, evening, the west, *vesper, vespera*. Hesperus, the evening star.

ἐσποντο, 2 aor. mid. ἔπομαι.

ἔστε, (1) conj. = *eis ὃ τε*, until, up to what time; referring to past time, with ind. ἔστ' ἄν, referring to future, subj. (2) adv. even to, as far as, *usque ad*.

ἔστην, second } aor. ἴστημι.

ἔστησα, first

ἔστηκε, pf. ind. ἴστημι.

ἔστια, ας, ἡ, a hearth, fire-side (Lat. *Vesta*).

ἔστιν οἱ, there are who, }
some } see *εἰμί*.
ἔστιν ὅτε, there is when, }
sometimes }

ἑστοργός, pf. part. act. στέργω.

ἑσχατος, *η, ον* (ἐκ, as *extremus* from *ex*), extreme, furthest, uttermost, utmost. *eis τὸ ἔ.* to the end, the last. *eis τὰ ἔ.* in the fullest sense of the word.

ἔσχε, 2 aor. ἔχω.

ἔσω = εἶσω, adv. or prep. with gen. within.

ἑταίρος, *ου, ὁ*, a companion, comrade.

ἑτεροίω (ῶ), ὥσω, ἡτεροιώθην, to make ἑτεροίος, of a different kind, to change, alter.

ἕτερος, α, *ον*, (1) the one, the other (of two), *alter*. (2) another, other, different.

ἐτέρωθι, adv. at another place. *ἐτ. τοῦ λόγου*, at a different part of my story. Synt. § 40.

ἔτι, adv. still; (1) of time; still, yet, as yet, longer, any more. (2) of degree; further, besides, nay more.

ἐτοιμάζω, ἄσω, to make ready, prepare; from

ἔτοιμος, *η, ον*, or *ος, ον*, (1) of things: at hand, ready, prepared. (2) of persons; ready, active, prepared; foll. by inf. Synt. § 77.

ἔτος, *ους, τό*, a year.

εὖ, adv. well, cleverly, skilfully, successfully, correctly, wisely. εὖ is often used in composition as the opposite of *κακο-* or *δυσ-*,

but is never compounded with a simple verb.

Εὐβοία, *as, ἡ*, Euboea.

Εὐβοεύς, *έως, ὁ*, a Euboean.

εὐγνωμόνως, *adv.* (εὐγνώμων, discerning wisely), sensibly, prudently.

εὐδαιμονίῳ (ὦ), *ήσω*, to be εὐδαιμων, happy, fortunate, prosperous.

εὐδαιμονία, *as, ἡ*, prosperity, good fortune, happiness.

εὐδαίμων, *ον, ονος* (δαίμων), happy, blest, fortunate, wealthy.

εὐδοκιμέω (ὦ), to be εὐδόκιμος, of good repute, distinguished, to have influence with.

εὐεξία, *as, ἡ* (εὖ, ἔχω, intrans.), good health, good condition, vigour.

εὐεργέτης, *ον, ὁ* (ἔργον), a benefactor.

εὐθύς, *adv.* of time (εὐθύς, straight), straightway, at once, in a moment.

εὐκλεία, *as, ἡ* (κλέος), reputation, good name, glory.

εὐμενής, *ές, οὖς* (μένος, disposition), well-disposed, favourable, friendly, acceptable.

εὐνή, *ἡς, ἡ*, a bed.

εὐνοέω (ὦ), to have good-will. *τὸ εὐνοεῖν*, good-will.

εὐνοία, *as, ἡ*, good-will, favour, kindness; from

εὐνους, *εὐνουν, οὖν* (νοῦς), well-minded, kind, friendly, *τινί*.

εὐπάθεια, *as, ἡ* (παθεῖν), enjoyment, comfort.

εὐπετής, *ές, οὖς* (πίπτω = πέτω), falling rightly, easy, without trouble; *fol.* by infin.

εὐπετῶς, *adv.* easily, without trouble.

εὐπορέω (ὦ), *ήσω*, εὐπόρησα, to be well supplied with, have plenty of, abound in, *τινός*; from

εὐπορος, *ον*, (1) easy to go through, easy, easy to provide, plentiful. (2) full of resources, well provided with, rich in.

εὐπραξία, *as, ἡ*, well-being, welfare, success.

εὐπρεπής, *ές, οὖς* (πρέπει), (1) fitting, proper. (2) plausible, specious.

εὐπρεπῶς, *adv.* honourably. *εὐπ. ἔχει*, it is honourable.

εὐ-πρόσ-οδος, *ον*, easy of access, accessible.

εὕρημα, *ατος, τό*, something found unexpectedly, a godsend, windfall; from

εὕρισκω, *ἡύρισκον, εἰρήσω, εὔρον* or *ἡύρον, εὔρηκα, εὔρημαι, ἡρέεθην*, to find, find out, discover, see by observation; *fol.* by part. Synt. § 93.

εὐρύοπα, *ὁ* (εὐρύς, √ὕπ, see), the farseeing, epithet of Zeus.

εὐρύς, *εἶα, ὕ*, wide, spacious, broad.

εὐρύχορος, *ον*, epic gen. *εὐρυχόροιο*, with broad places, spacious; *epith.* of great cities.

εὐρυχωρία, *as, ἡ* (χώρα), an open space, open field for battle; for a naval battle, sea-room.

Εὐρώπη, *ἡς, ἡ* (εὐρύς, ὤψ, the face), Europe, the land broad in appearance.

εὐρωστος, *ον* (ῥώννυμι), stout, strong, fearless.

εὐρώστως, *adv.* firmly, strongly.

εὐσαρκος, *ον* (σάρξ), well-fed, plump.

εὐσέβεια, *as, ἡ*, piety.

εὐτακτος, *ον* (τάσσω), well-arranged, orderly, disciplined.

εὐταξία, *as, ἡ*, good order, discipline, system.

εὐτυχέω (ὦ), *ήσω*, to be εὐτυχής, well off, successful, *τινός*.

εὐτυχής, *ές, οὖς* (τύχη), successful, fortunate, lucky.

εὐυδρος, *ον* (ὑδωρ), well-watered, abounding in water.

εὐφραίνω, *ανῶ, εὐφρηνα* (εὐφραν). *Act.* to cheer, delight, make glad. *Mid.* with aor. pass. *εὐφράνθην*, to rejoice, be happy.

εὐφροσύνη, *ἡς, ἡ*, pleasure, enjoyment, mirth, good cheer; from

εὐφρων, *ον, ονος* (φρῆν), cheerful, kindly.

εὐχή, ἦς, ἡ, a prayer, wish.

εὐχομαι, ξομαι, ἡδέαμην, (1) to pray, pray for, τι. (2) to promise. (3) to vaunt, boast.

εὐχροος, ον, εὐχρους, ουν (χρόα, colour), of healthy complexion, good colour, fresh-looking, healthy.

εὐώνυμος, ον (ὄνομα), (1) of good name, fortunate. (2) on the left hand, left. Bad omens come from the left hand, hence to avert the omen a lucky name was given. So the Black Sea was called Euxine, kind to the stranger, because it was really dangerous.

ἐφ-αρμόζω, ὅσω, to fit to, suit, accommodate, τί τινι.

ἐφ-εῖς (έχομαι), adv. (1) of place; in a row, in order. (2) of time; in order, successively, *deinceps*.

ἐφ-έπομαι, ἐφ-ειπόμην, ἐφ-έψομαι, ἐφ-εσπόμην, ἐπίσπωμαι, ἐπισποίμην, ἐπισπέσθαι, ἐπισπόμενος, (1) to follow, favour. (2) to pursue, assail, attack, τινί.

Ἐφεσία, ας, ἡ (sc. γῆ), the Ephesian territory.

Ἐφεῖσιοι, ον, οἱ, the Ephesians.

Ἐφεσος, ον, ἡ, Ephesus, a town at the mouth of the Cayster, one of the chief Ionian cities in Asia Minor.

ἐφ-ήδομαι, ἐφ-ήσθην, to exult over, τινί.

Ἐφιάλης, ον, ὁ, Ephialtes, the Malian who betrayed to the Persians the existence of the hill-path Anopaea. A price was afterwards put upon his head by the Spartans, and he fled into exile. Returning to Trachis, he was murdered in a private quarrel.

ἐφ-ίμμι. Act. (1) to send on, send against, let go, bid to charge. (2) to let go, loosen, permit, allow. (3) command; infin. Mid. to be anxious, eager.

ἐφίστημι, ἐπι-στήσω, ἐφ-έστηκα, ἐπ-εστάθην, 1 aor. ἐπ-έστησα, 2 aor. ἐπ-έστην, (1) pres., fut., 1 aor. to set up, erect; set upon, appoint, set over, *praeficere*. (2) mid. with 2 aor. and perf. to stand upon, be placed upon, be set over (in authority).

ἐφορεῖον, ον, τό, the ephor's court; from

ἐφορος, ον, ὁ (ἐφοράω), an overseer. At Sparta, the Ephors were a body of five magistrates, who possessed all the internal administration of the country.

ἔχθος, ουσ, τό, enmity, hatred.

ἔχθρα, ας, ἡ = foreg.

ἐχθρός, ἄ, ὄν, (1) hated, hateful. (2) at enmity with, τινί. οἱ ἐ. the enemy.

ἔχω, imp. εἶχον, ἔξω or σχήσω, ἔσχημαι, ἐσχέθην, 2 aor. ἔσχον, σχές, σχῶ, σχοίην, σχεῖν, σχών. I. Trans. (1) to have or hold, hold in one's hand, have in command. ἔχων, taking with him, often = with; also, clothed in, wearing. (2) to hold in, restrain, keep back, prevent, press, crush; foll. by infin. with μή. Synt. § 109. (3) to keep oneself, εἶχον σφᾶς αὐτοὺς ἀτρέμας, they kept quiet. II. Intrans. (1) to hold oneself, be in a condition. ὁ νόμος οὕτως εἶχε, this was the state of the law. οὕτως ἔχων, of this nature. εὖ, καλῶς, οὕτως ἔχει, it is well, it is so. ὡς ποδῶν εἶχον, as fast as they could go, Synt. § 37, Obs. 2. (2) of land—to lie. (3) to have it in one's power, be able; infin. III. Mid. (1) to hold for oneself, cling to, lay hold of, τινός. (2) to be next to, border on, lie nearest to, τινός, Synt. § 43. (3) to stop, halt. (Cp. σχεδόν, ἐφεξῆς, ἐχυρός, ὀχυρός. √σεχ, or, by syncope, √σχ. ἔχω = σέχω; the initial σ is first dropped (cp. ἔξ, ἵστημι), which

would have an aspirate ; then the aspirate is dropped on account of the asp. in χ . In the future $\xi\zeta\omega$, the asp. is retained, because $\xi = \kappa\sigma$ and not $= \chi\sigma$).

$\xi\omega\theta\omicron\upsilon\acute{\nu}\tau\omicron$, imp. mid. $\acute{\omega}\theta\acute{\epsilon}\omega$.

$\xi\omega\rho\acute{\alpha}\tau\epsilon$, imp. $\acute{\omicron}\rho\acute{\alpha}\omega$.

$\xi\omega\varsigma$, η , acc. $\xi\omega$, gen. $\xi\omega$, dat. $\xi\varphi$, the morning dawn, east (Lat. *aurora* ; *αὔριον*, *ἥρι*, early).

$\xi\omega\varsigma$, relative conj. until, till, (1) with aor. ind. for an event in past time. (2) optat. for an event at an undefined period in past time. (3) $\xi\omega\varsigma$ $\acute{\alpha}\nu$, with subj. relating to an event in some undefined period of future time.

Z.

$\zeta\acute{\alpha}\theta\epsilon\omicron\varsigma$, α , $\omicron\nu$, very divine, sacred ($\zeta\alpha$, Aeolic for $\delta\iota\acute{\alpha}$, in composition = very).

$\zeta\acute{\alpha}\omega$ ($\acute{\omega}$), $\zeta\eta\sigma\omega$, $\xi\zeta\eta\sigma\alpha$, inf. $\zeta\eta\nu$, contracts in η , as $\chi\rho\acute{\alpha}\omicron\mu\alpha\iota$, $\pi\epsilon\iota\nu\acute{\alpha}\omega$, $\delta\iota\psi\acute{\alpha}\omega$; fut. and aor. tenses usu. supplied from $\beta\iota\acute{\omega}\omega$; to live, as plants and animals do.

$\zeta\epsilon\upsilon\gamma\gamma\upsilon\mu\iota$, $\zeta\epsilon\upsilon\zeta\omega$, $\xi\zeta\epsilon\upsilon\zeta\alpha$, $\xi\zeta\epsilon\upsilon\gamma\mu\alpha\iota$, $\xi\zeta\upsilon\gamma\eta\nu$ and $\xi\zeta\epsilon\upsilon\chi\theta\eta\nu$, (1) to join, to yoke. (2) to join opposite banks by bridges, to bridge over, *flumen ponte jungere*. ($\sqrt{\zeta\upsilon\gamma}$, $\zeta\upsilon\gamma\acute{\omicron}\nu$, a yoke, Lat. *jugum*, *jungo*, *conjug*, *jumentum*, Eng. yoke.)

$\zeta\epsilon\upsilon\varsigma$, $\zeta\epsilon\upsilon$, $\Delta\iota\alpha$, $\Delta\iota\acute{\omicron}\varsigma$, $\Delta\iota\iota$, Zeus, *Jupiter*, the god of the bright air and sky ; the father of gods and men. $\chi\alpha\lambda\kappa\omicron\upsilon\varsigma$ $\zeta\epsilon\upsilon\varsigma$, a brazen Zeus, i. e. statue of Zeus.

$\zeta\eta\mu\acute{\iota}\alpha$, $\alpha\varsigma$, η , (1) loss, damage. (2) penalty, fine. (3) punishment (Lat. *damnum*).

$\zeta\eta\mu\acute{\omicron}\acute{\omega}$ ($\acute{\omega}$), $\acute{\omega}\sigma\sigma\omicron\mu\alpha\iota$ (in passive sense), (1) to cause loss, do damage to, $\tau\iota\nu\acute{\alpha}$. (2) to punish.

$\zeta\omega\gamma\rho\acute{\epsilon}\omega$ ($\acute{\omega}$), $\eta\sigma\omega$, $\xi\acute{\epsilon}\omega\gamma\rho\eta\sigma\alpha$ ($\zeta\omega\acute{\omicron}\varsigma$, $\acute{\alpha}\gamma\rho\epsilon\upsilon\acute{\omega}$, to catch), take alive, make captive.

$\zeta\omega\acute{\eta}$, $\eta\varsigma$, η ($\zeta\acute{\alpha}\omega$), life, living. See $\beta\acute{\iota}\omicron\varsigma$. $\zeta\omega\acute{\omicron}\nu$, $\omicron\nu$, $\tau\acute{\omicron}$, a living creature, animal.

$\zeta\omega\acute{\omicron}\varsigma$, η , $\acute{\omicron}\nu$, alive, living.

H.

η , (1) a disjunctive, either, or ; *aut*, *aut*. $\eta\tau\omicron\iota$ is a strengthened form. (2) in comparisons, than, as, after a comparative or adj. implying comparison, as $\acute{\alpha}\lambda\lambda\omicron\varsigma$, $\xi\tau\epsilon\rho\omicron\varsigma$, $\epsilon\nu\alpha\nu\tau\acute{\iota}\omicron\varsigma$, $\delta\iota\pi\lambda\acute{\alpha}\sigma\iota\omicron\varsigma$; or an adv. such as $\pi\rho\acute{\iota}\nu$, $\pi\rho\acute{\omicron}\sigma\theta\epsilon\nu$.

η , particle, (1) in truth, really, indeed. (2) in questions, is it so ? can it be ?

η , 3 sing. subj. $\epsilon\iota\mu\acute{\iota}$.

η , dat. sing. fem. of relative ; (1) where, at which point. (2) how, in what way ; often with superl. η $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$.

$\eta\beta\acute{\alpha}\omega$ ($\acute{\omega}$), to have one's full powers, be in one's prime. $\omicron\iota$ $\eta\beta\acute{\omega}\nu\tau\epsilon\varsigma$, the elder boys ; from

$\eta\beta\eta$, $\eta\varsigma$, η , (1) manhood, prime, beauty, youthful strength. (2) as a legal term, $\eta\beta\eta$ was the age just before manhood, in Sparta, from fourteen to eighteen : $\tau\acute{\alpha}$ $\delta\acute{\epsilon}\kappa\alpha$ $\acute{\alpha}\varphi'$ $\eta\beta\eta$, men of twenty-eight and upwards.

$\eta\beta\eta\tau\iota\kappa\acute{\omicron}\varsigma$, η , $\acute{\omicron}\nu$, of youth.

$\eta\gamma\epsilon\mu\omicron\nu\acute{\iota}\alpha$, $\alpha\varsigma$, η , (1) the chief command, sovereignty. (2) the sovereignty of an imperial state over a number of subordinates.

$\eta\gamma\epsilon\mu\acute{\omega}\nu$, $\acute{\omicron}\nu\omicron\varsigma$, $\acute{\omicron}$, (1) a guide. (2) a leader, commander, general, chief ; from

$\eta\gamma\acute{\epsilon}\omicron\mu\alpha\iota$ ($\omicron\upsilon\mu\alpha\iota$), $\eta\sigma\omicron\mu\alpha\iota$, $\eta\gamma\eta\mu\alpha\iota$, (1) to go before, lead the way. (2) lead, command. (3) to think consider, *ducere*. Thinking = taking the initiative, not following blindly. For $\eta\gamma\epsilon\acute{\iota}\sigma\theta\alpha\iota$ $\tau\iota\nu\iota$, Synt. § 21, $\eta\gamma\epsilon\acute{\iota}\sigma\theta\alpha\iota$ $\tau\iota\nu\omicron\varsigma$, § 46.

$\eta\delta\epsilon\sigma\alpha\nu$, plpf. $\omicron\acute{\iota}\delta\alpha$.

$\eta\delta\epsilon\omega\varsigma$, adv. pleasantly, gladly, with

- pleasure; ἡδιον, ἡδιστα. πάντων ἡδιστα, with the greatest possible readiness.
- ἤδη, adv. already, ere this, now. νῦν = at this present moment, *nunc*. ἤδη = at this point in the story, *jam*. θαρσύνετε ἤδη, with confidence at once. ἀπὸ ταύτης ἤδη, immediately after this.
- ἡδομαι, ἡσθήσομαι, ἡσθην, to be pleased, delighted with, *τινί*; also ἐπὶ *τινι*, or part. Synt. § 93. τοῦτο ἡδομένοις ἡμῖν ἐγένετο, we were delighted at this happening. Cp. *bellum nobis volentibus erat*.
- ἡδονή, ἡς, ἡ, delight, pleasure, desire to please; often in a bad sense, sensual pleasure. καθ' ἡδονήν, for the sake of pleasing.
- ἡδύναντο, imp. δύναιμαι.
- ἡδυπάθεια, ας, ἡ (παθεῖν), pleasant living, luxury, comfort.
- ἡδύς, ἡδεῖα, ἡδύ, sweet, pleasant. ἐμοὶ ἡδύ ἐστι, I should like. (√σφαδ, ἀνδάνω; Lat. *suavis*, sweet).
- ἦεν, imp. εἶμ, ἰβο.
- ἦθος, ους, τό (ἔθος), manners, disposition, character, *mores*.
- ἥκιστα, adv. in the least degree, in the least. οὐχ ἥκιστα, not in the least, above all. ἦκα, ἥσσον, ἥκιστα.
- ἦκω, ἦξω, (1) to have come. be here, have arrived; cp. οἶχομαι. (2) εὖ ἦκειν τινός, to be well supplied with something; cp. ἔχω.
- ἦλασαν, 1 aor. ind. ἐλαίνω.
- Ἠλεῖος, α, ον, belonging to Elis.
- ἦλθον, 2 aor. ἐρχομαι.
- ἡλικία, ας, ἡ (1) age, time of life. (2) prime of life, manhood (cp. ἥβη), from seventeen to about forty-five.
- ἡλιξ, ἰκος, ὁ, of the same age, a fellow, comrade, *aequalis*.
- ἥλιος, ου, ὁ, the sun (Lat. *sol*). ἡλίου ἀντολαί, the east.
- ἡμαι, ἡμην, to sit, be seated, situated, lie.
- ἡμάρτηκας, pf. ἀμαρτάνω.
- ἡμεῖς, ἡμᾶς, ἡμῶν, ἡμῖν, we, us.
- ἡμέρα, ας, ἡ, a day, dawn.
- ἡμεροδρόμος, ου, ὁ (δραμεῖν), a courier.
- ἡμέτερος, α, ον (ἡμεῖς), our, ours, *noster*.
- ἡμισυς, εια, υ, half (Lat. *semi*). ἡμισυ, or τὸ ἡμισυ, as subst. the half.
- ἦν, imp. εἰμί.
- ἦν, conj. = εἰ ἄν, ἐάν, if, in case that; with subj. Synt. § 61, 115. ἦν μή, unless, *nisi*.
- ἦνίκα, adv. of time, when.
- ἡπειρος, ου, ἡ (Ion. for ἀπειρος, sc. γῆ), the boundless land, mainland, continent. κατ' ἡπειρον, by land.
- ἦπερ, conj. than even, strengthened for ἦ.
- ἧπερ, adv. (1) at which very place, exactly where. (2) in the same way as, just as. Cp. ἦ.
- ἡπιος, α, ον, or ος, ον, gentle, kind, the kindness of a father to his children.
- ἡπίως, adv. gently, kindly, without anger.
- Ἥρα, ας, ἡ, Hera, *Juno*, queen of gods and men. Her chief temple in Greece was at Argos.
- Ἡραῖον, ου, τό (sc. ἱερόν), a temple, shrine of Hera.
- Ἡρακλῆς, κλῆς, voc. κλεῖς, acc. κλέα, gen. κλέους, dat. κλεῖ. Heracles, Hercules, Ἥρα, κλέος, the brave hero whose life was one long and painful service to the queen of gods.
- Ἡρακλίδης, ου, ὁ, a descendant of Heracles. οἱ Ἡ. the Heraclides, Dorian conquerors of Peloponnese.
- Ἡρακλεῖον, ου, τό (sc. ἱερόν), a temple or sacred precinct of Heracles.
- ἡρεμέω (ῶ), (ἡρέμα, quietly, softly),

to be still, keep quiet. διαμένειν ἡρεμούντα, to abide contentedly; poetic.

ἦρεσε, 1 aor. ind. act. ἀρέσκει.

ἦρετο, 2 aor. mid. ἐρωτάω.

ἦσθεις, 1 aor. part. pass. ἡδομαι.

ἦσθετο, 2 aor. αἰσθάνομαι.

ἡσθημένος, η, ον, a perf. part. from the same root as ἐσθής, clothing; clothed in, dressed in; acc. Synt. § 6. Obs.

ἡσσάομαι, or ἡττάομαι (ῶμαι), ἡσση-
θήσομαι, ἡσσημαι, ἡσσήσθην, to be
less, inferior, weaker; (1) to be
beaten, defeated, worsted. (2) to
succumb to, give way to, yield to,
τινός.

ἡσσων or ἡττων, ἡσσον, ἡσσονος,
(1) less, weaker, inferior to. (2)
yielding to, unable to resist.
ἡσσον, adv. esp. with neg. οὐχ ἡ.,
not less, quite as much. οὐδὲν
ἡσσον, no less; superl. ἡκιστα.

ἡσυχάζω, ἄσω (ἡσυχος), to keep
still, be at rest, remain inactive,
quiesco.

ἡσυχία, ας, ἡ, rest, quiet, repose,
silence. καθ' ἡσυχίαν, at his ease,
at leisure. ἡσ. ἀγειν or ἔχειν =
ἡσυχάζειν.

ἡσυχος, ον, still, at rest, at ease,
quiet, unmoved.

ἦτοι, conj. corresponding to ἦ, either
in truth.

ἦχώ, ἡ, ἦχους, ἦχοι, a sound, noise,
echo, ringing sound.

ἦών, ὄνος, ἡ, the beach, shore.

Θ.

θαῦκος, ον, ὁ (θάσσω, to sit), a seat.

θάλασσα, or θάλαττα, ης, ἡ the sea.
(Perh. ἄλς, θ. standing for an in-
itial σ.)

θαλάσσιος, α, ον, belonging to the
sea, skilled in the sea, nautical.

θάλλω, τέθηλα, to abound, be luxuri-
ant in.

θάλπος, ονς, τό, heat, warmth.

θάνατος, ον, ὁ (θνήσκω, θαν-εῖν),
death.

θάπτω, ψω, τέταφα, τέθαμμαι, ἐθ-
άφθην (τάφος, burial), to bury,
honour with funeral rites.

θαρρέω or θαρσέω (ῶ), ἦσω (θάρσος),
to feel confidence, have no fear.
περί or ὑπέρ τινος; θαρσούντες,
with confidence.

θάρσος, ονς, τό, confidence, boldness,
courage. The form θράσος also
used = daring, rashness.

θαῖσσον or θάττον, comp. of ταχέως,
more swiftly, quicker.

θαῦμα, ατος, τό, (1) a wonderful
thing, marvel, wonder. (2) aston-
ishment. ἐν θαύματι εἶναι, to be
astonished.

θαυμάζω, ἄσομαι, ἐθαύμασα, τε-
θαύμακα, to wonder, admire, be
astonished at, τι or τινός, or foll.
by a clause with ὅτι or εἰ.

θαυμαστός, ἡ, ὄν, wonderful, as-
tonishing.

θεά, ἄς, ἡ, a goddess.

θέα, ας, ἡ, a sight; θέας ἀξία, worth
looking at; hence

θεάομαι (ῶμαι), ἄσομαι, τεθέαμαι,
ἐθεασάμην, (1) to look on, gaze
at, wonder at. (2) to consider,
reflect.

θεῖος, α, ον (θεός) belonging to the
gods, divine, wonderful. τὸ θ.,
the Divine Being, Deity.

θέλω, to wish = ἐθέλω, in Att. only
in the phrases εἰ θέλεις, ἦν θεός
θέλη.

θεοπρόπιον, ον, τό (θεός, πρέπω), a
prophecy, oracle.

θεοπρόπος, ον, ὁ, a messenger sent
to inquire of the oracle; see
θεωρός.

θεός, οὔ, ὁ and ἡ, a god or goddess,
the Deity. ὁ θεός, often = Apollo
of Delphi.

θεοσεβής, ἑς, οὖς (σέβομαι), fearing
god, religious, pious.

θεοφιλής, ἑς, οὖς (φιλέω), dear to the
gods, religious, loved by the gods.

θεράπων, οντος, ὁ (θεραπεύω, to serve), an attendant, servant.

Θερμοπύλαι, ὤν, αἱ, Thermopylae, the pass between Locris and Malis. Lit. the gates of the hot spring. On the one side of the pass are steep and lofty mountains, on the other the sea.

θέρπος, ους, τό, summer, summer-time.

θέσθε, 2 aor. imperat. mid. τίθημι.

Θεσπιεύς, ἑως, ὁ, a Thespian.

Θεσσαλία, ας, ἡ, Thessaly.

Θεσσαλοί, ὤν, οἱ, the Thessalians.

θέω, θεύσομαι (θοός, swift), to run.

θεωρέω (ᾶ), ἥσω, (1) to look at, review. (2) to consider, reflect.

Θῆβαι, ὤν, αἱ, Thebes, the capital of Boeotia.

Θηβαῖος, α, ον, Theban; οἱ Θ. the Thebans.

Θηβαῖς, ἰδος, ἡ (sc. γῆ), the Theban territory.

θήρ, θηρῆς, ὁ, a beast, a wild beast (*ferus*).

θηρίον, ου, τό, a beast; more usual in prose than θήρ.

θησαυρός, οὔ, ὁ (τίθημι), (1) a store, treasure. (2) a treasury, casket.

θνήσκω, θανοῦμαι, ἔθανον, τέθνηκα, pl. τέθναμεν, τέθναθι, τεθνῶ, τεθναίην, τεθνάναι, τεθνεώς, to die (θάν-ατος).

θοινάζω or θοινάω (ᾶ), ἥσω. Act. to feast, entertain. Mid. θοινάομαι (ᾶμαι), ἥσομαι, with ἐθοινήθην, to feast upon.

θοίνη, ης, ἡ, a meal, feast, public table.

θόρυβος, ου, ὁ, (1) noise, uproar. (2) trouble, annoyance.

θρασέως, adv. rashly, boldly, with confidence.

θρασύς, θρασεῖα, θρασύ, (1) bold, brave. (2) overbold, arrogant, rash. (√θαρ, θάρσος; Eng. dare, daring.)

θρεπτέον (τρέφω), one must maintain.

θρόνος, ου, ὁ, a seat, chair.

θυγάτηρ, ἡ, θυγατέρα, θυγατρός, -τρί (pl. θυγατέρες), a daughter.

θυμιάω (ᾶ), ἥσω (θύμα, incense), to burn as incense, burn.

θυμόδομαι (οὔμαι), ἐθυμώθην, to be angry, enraged, furious, τινί.

θυμός, οὔ, ὁ (θύω, I burn), the seat of feeling and action, the heart; opp. to φρένες, the mind, judgment; (1) spirit, courage, *animi*. (2) anger, wrath. See notes on i. 24, v. 304, θυμῷ μάχεσθαι, to fight with courage.

θύρα, ας, ἡ, a door, door of a house (Lat. *fores*, Eng. door).

θυσία, ας, ἡ (θύω), often in pl. sacrifice, sacred rites.

θύω, θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην. Act. to offer up, sacrifice. Mid. sacrifice for oneself, take the omens.

θωρακοφόρος, ου, ὁ wearing a breastplate, a cuirassier.

θώραξ, ἄκος, ὁ, a breast-plate, cuirass.

I.

ιακχίζω, to sing the festal song in honour of Iacchus.

ιακχος, ου, ὁ, the festal song by which Bacchus was worshipped at the mysteries under the name Iacchus.

ιδεῖν, 2 aor. inf. ὁράω.

ιδίος, α, ον, belonging to oneself, private, one's own. ἰδίᾳ, as adv. privately.

ιδιώτης, ου, ὁ, (1) a private person, individual; opp. to πῶλις. (2) in a private station; opp. to ἀρχαν, a magistrate.

ιδρύω, ὕσω, ἰδρυσάμην, ἰδρῦμαι, ἰδρύθην, (1) Act. to make to sit down, seat, settle. Pass. take up a position, encamp. (2) to found, establish, an altar, temple, city.

ἱέρεια, *as, ἡ*, a priestess, fem. from **ἱερεὺς**, *έως, ὁ*, a priest, sacrificer.

ἱερόν, *οὐ, τό*, (1) a temple. (2) a victim, sacrifice.

ἱερός, *ά, ὄν*, sacred, holy, consecrated to a god.

ἵζω, imp. **ἵζον**, (1) Trans. to make to sit, seat, place. (2) Intrans. or mid. to sit, sit down.

ἵμι, *ἵην, ἥσω, ἦκα, εἶμαι, εἶθην*. The first aor. only in the sing. ind. in other tenses the second. *εἶμεν, ἔς, ᾧ, εἶην, εἶναι, εἰς*. Mid. *εἶμην, οὐ, ᾧμαι, εἶμην, ἔσθαι, ἔμενος*. Act. to send, shoot forth, aim, aim at, utter. Mid. to send oneself, come to, approach, advance, hasten, charge.

ἵης, 2 sing. pres. subj. *εἶμι*.

ἰθύς, *ἰθεία, ἰθύ*, straight, direct; Ionic for *εὐθύς*. *ἰθεία τέχνη*, forthwith, absolutely. *κατ' ἰθὺ εἶναι*, to be right opposite.

ἱκανός, *ή, ὄν*, (*ἱκω, ἱκόνω*, to come to), (1) of persons; able, sufficient. (2) of things; sufficient, enough; infin.

ἱκετεύω, *σω (ἱκετής)*, to be a suppliant, to supplicate, entreat, beseech.

ἱκετηρία, *as, ἡ* (sc. *ἐλαία, βαβδός*), a suppliant's bough, the olive branch which a suppliant held in his hand.

ἱκετής, *οὐ, ὁ (ἱκω, to come)*, a suppliant. See note on i. 74.

ἱλάσκομαι, *άσσομαι (ἱλαος, ἱλεως, propitious)*, to appease, honour, seek the favour of, said of gods or heroes who receive divine honours.

ἱλη, *ης, ἡ*, a band, troop. In Sparta, a division of the youths.

ἱμάτιον, *ου, τό* (dim. from *ἱμα*, a cloak, *ἔννυμι*), a garment, cloak, mantle. The *ἱμ.* was a loose outer garment, like the Lat. *toga*; the *χιτών, tunica*, fitted close to the body.

ἱμείρω or **ἱμείρομαι**, *ἱμέρην*, to desire,

long for, be anxious; infin. Synt. § 75, or gen. § 45. From

ἱμερος, *ου, ὁ*, desire, yearning, longing for.

ἴνα, relat. conj. (1) of place; where, foll. by indic. (2) of purpose; that, in order that; to, in order to; foll. by subj. or opt. as the preceding verb is in a primary or historic tense. Synt. § 62.

ἰόν, partic. *εἶμι*.

ἱππαγρέται, *ών, οἱ (ἀγείρω)*, selecters of the knights, the Spartan officers who chose the 300 *ἐφηβοί*, who were named *ἱππεῖς* and served as bodyguard to the king.

ἱππαγωγός, *όν*, for cavalry transport.

ἱππάζομαι, *άσσομαι*, to drive horses, ride.

ἱππαρχέω (*ᾶ*), to command the cavalry; *τινός*.

ἱππάσιμος, *η, ὄν*, fit for riding, fit for cavalry manoeuvres.

ἱππεύς, *έως, ὁ*, (1) a horseman, knight, cavalry officer. (2) At Sparta, the selected 300 who formed the royal bodyguard, and were named knights, although they served on foot.

ἱππεύω, *σω*, to ride.

ἱππίας, *ου, ὁ*, the eldest son of Peisistratus, and tyrant of Athens. In 510 B.C. he was expelled and took refuge at the Persian court. In 490 he landed at Marathon, acting as guide to the Persian army.

ἱππικός, *ή, ὄν*, of horses, cavalry, horsemanship.

ἱππόδρομος, *ου, ὁ*, a race-course.

ἱπποσύνη, *ης, ἡ*, driving, horsemanship.

ἵππος, *ου, ὁ*, a horse. *ἡ ἵππος*, collectively, the cavalry, the horse, *equitatus*. *ἐφ' ἵππων*, on horseback, *equus*.

ἱππότης, *ου, ὁ*, a horseman, knight, *eques*.

ἵπποτοξότης, ου, ὁ, a mounted bowman.

ἴσθι, imper. οἶδα.

Ἰσθμός, οὔ, ὁ (εἶμι, ἰέναι), a neck of land, isthmus. ὁ ἰ., the Isthmus of Corinth.

ἴσμεν, 1 pl. οἶδα.

ἰσόμεχος, ον, equal in fight, evenly matched.

ἰσοπαλῆς, ἐς, οὖς (πάλη, wrestling), equal in the struggle, fairly matched.

ἰσοπληθής, ἐς, οὖς (πλήθος), equal in number or quantity.

ἴσος, ἴση, ἴσον, (1) equal, like. (2) fair, impartial. (3) of ground, flat, level; *aequus*. Comp. *ισαίτερος*, *ισαίτατος*.

ἴστημι, ἴστην, στήσω, ἔστησα, ἔστην, ἔστηκα, ἔσταθην, the perf. has the foll. contracted forms, ἔσταμεν, ἔσταθι, ἔστώ, ἑσταῖην, ἑστάναι, ἑστάς, ὦσα, ὤς. (1) Trans. Tenses (pres., fut., 1 aor.) to make to stand, set up. *πόλεμον ἱστᾶσθαι*, to stir up battle, rouse the fray. (2) Intrans. Tenses (middle and 2 aor. and perf. act.) to stand. *μὴν ἱστάμενος*, the first ten days of the month, the early month. See *μῆν*. (*ἴστημι* = *σίστημι*. ῥστα, Lat. *sto*, *sisto*; Eng. stand, stake.)

ἰστίον, ου, τό (*ἱστός*, a web), a sail.

ἰσχυρός, ἄ, ὄν, strong, mighty, severe, vehement. *νόμος ἰ.*, the strength of law. *κατὰ τὸ ἰ.*, by violence, open force, *vi et armis*, opp. to *δόλῳ*, *fraude*.

ἰσχυρῶς, adv. strongly, excessively, severely, from

ἰσχύς, ὅς, ἡ, (1) strength of body. (2) strength, might, power.

ἰσχύω, σω, to be strong, in body or resources.

ἴσχω, ἴσχον, a collateral form of ἔχω, only used in pres. and imp. Act. to step, check, keep back.

Mid. to hold oneself in, refrain from; *τινός*.

ἴχνος, ους, τό, a track, footstep.

ἰών, pres. part. εἶμι.

Ἴων, Ἴωνος, the son of Apollo, from whom the Ionians were descended. See note on i. 9.

K.

καθ-αίρέω (ᾶ), καθ-ήρουν, ἦσω, 2 aor. καθ-εἶλον, inf. καθ-ελείν, to take down, destroy.

καθ-άπτομαι, ψομαι, to assail, attack, upbraid; *τινός*.

καθ-έλκω, ξω, καθ-εἰλκῦσα, καθ-εἰλκύσθην, to drag down, launch ships, *naves deducere*.

καθ-εστῶτα, n. pl. contr. perf. part. καθ-ίστημι.

καθ-εώρα, ἰήρ. καθ-οράω.

καθ-ηγέομαι (οὔμαι), ἡσομαι, to be a guide to, lead in, lead down, lead ashore; *τινί*.

καθ-ήκω, (1) to come down, reach. *τὰ καθήκοντα*, our present circumstances. (2) Impers. *καθήκει μοι*, it devolves on me, is proper for me, is my duty. *τὸ καθήκον*, *τὰ καθήκοντα*, what is proper, one's duty.

κάθ-ημαι, ἐκαθήμην, inf. καθ-ῆσθαι, to be seated, encamped, to remain in a position.

καθ-ίημι, Act. to send down, lower, let fall. Mid. to descend upon, march upon.

καθ-ίστημι, κατα-στήσω, καθ-ίστηκα, 2 aor. κατ-έστην, I was established, 1 aor. κατ-έστησα, I set up. κατ-εστάθην. I. Trans. tenses (pres., fut., 1 aor.), (1) to bring down to. (2) to ordain, appoint; *τινὰ ἀρχοντα*. Synt. § 10. II. Intrans. tenses (mid. 2 aor. and perf. act.), (1) to be settled or established, to be appointed. (2) to arise, to stand, to be placed, to find oneself. *τὰ καθεστῶτα*, things established, the

- customs, the spirit which reigns. **τὰ κ. πράγματα**, present circumstances.
- καθ-οράω** (ὦ), imp. καθ-εώραν, to look down or upon, to see, catch sight of.
- καθ-ὑπέρθε**, adv. of place, above, on the upper side of. **τὰ κ.** places inland. **κ. γενέσθαι τινός**, to get the upper hand, conquer.
- καθ-ὑπέρτερος**, α, ον, with the upper hand, superior.
- καί**, conj. and, (1) coupling clauses and often preceded by **τε**. **πολλοί τε καὶ ἀγαθοί**, many brave men. (2) After **ὁμοίος**, **ὁμοίως**, **ἴσος** and similar adj. or adv., as **ὁμοῦς ἐστι καὶ σύ**. He is the same as you; cp. *aeque, contra ac*. (3) Not coupling clauses, but influencing and emphasising single words, also, even. **οὐ μόνον, ἀλλὰ καί**, not only, but also. **καί τινα ἐνάγει**, induces many even to. So in **καί—δέ**, the **δέ** is the conjunction, **καί** emphasises. **καὶ δὴ καί**, and moreover, **καὶ δὴ καὶ τότε**, then assuredly. (Prob. old dat. of **κός**, **κή**, **κόν** = in which respect, cp. **τοῦτο μέν, τοῦτο δέ**).
- καινός**, ἡ, ὄν, new, fresh, strange.
- καίπερ**, although, usu. with partic. and corresponding to **ὅμως** with the principal verb.
- καιρός**, οὐ, ὁ, proper, exact, critical time, juncture. **ἃ καιρὸς ἦν**, what was required.
- καίτοι**, adv. and yet, *atque*.
- κακία**, ας, ἡ, a defect, weakness, cowardice, vice.
- κακίων**, ον, ονος, worse, compar. of **κακός**.
- κακοδαιμονία**, ας, ἡ, misfortune, misery.
- κακόν**, οὐ, τό, an evil, misfortune, neut. from
- κακός**, ἡ, ὄν, bad; (1) of persons; mean, cowardly, worthless. (2) of things; hurtful, pernicious. Comp.
- κακίων**, **κάκιστος**, **χείρων**, **χείριςτος**.
- κακῶ** (ὦ), to injure, ruin, damage, do harm to.
- κακῶς**, adv. ill, badly, unfortunately.
- καλάμινος**, η, ον, made of reed or cane, from
- κάλαμος**, ον, ὁ, a reed, cane (Lat. *culmus*, Eng. *haulm*).
- καλέω** (ὦ), καλέσω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήην, (1) to call, summon, invite. (2) to call by name; **τινά τι**. Synt. § 10. Pass. to be called, named.
- καλλιερέω** (ὦ), ἦσα, ἐκαλλιερήην (κάλλος, ἱερός), (1) Of the general; to obtain good omens, a favourable sacrifice, *litare*. (2) Of the sacrifice; to give good omens, be favourable. **καλλιερησάντων τῶν ἱερῶν, litato, sacris litatis**.
- Καλλίμαχος**, ον, ὁ, Callimachus, the Archon Polemarch, who fought and fell at Marathon.
- καλλιστεύω**, σω, to be most beautiful, from
- κάλλιστος**, η, ον, superl. of **καλός**.
- κάλλος**, ουσ, τό, beauty, glory.
- καλλωπίζομαι** (κάλλος, ὤψ, the face), to pride oneself, boast or glory in. **τινί or ἐπὶ τινι**.
- καλοκάγαθία**, ας, ἡ, the conduct of a **καλὸς κάγαθός**, virtue, nobility of character.
- καλός**, ἡ, ὄν, (1) beautiful, fair, handsome. (2) favourable, fortunate, seasonable. (3) honourable, noble, glorious, renowned. **καλὸς κάγαθός**, handsome and well-born, honourable and virtuous, a gentleman, a man of honour. Comp. **καλλίων**, **κάλλιστος**.
- καλῶς**, adv. well, rightly, honourably.
- Καμβύσης**, ον, ὁ, Cambyses, the second Persian king. He was a tyrannical despot, reigning from 530 to 521 B.C.

κάνναθρον, ου, τό, a wicker carriage.

κανών, όνος, ό, a carpenter's rule or mason's level, (canon of excellences, canons of the Church, *norma, regula*).

Καππαδόκαι, ών, οί, the Cappadocians.

καρδοκέω (ώ), to watch with head outstretched, watch anxiously.

καρπός, ου, ό, fruit, produce (Lat. *carpo*. Eng. *harvest*).

καρποφορέω (ώ), to bear fruit.

καρτερία, ας, ή (κάρτερος = κρατερός), patience, endurance, firmness, *constantia*.

κατά, prep. down, upon, with gen. or accus. Gen. down from. Acc. down, at, along, opposite, by, through. κατά ρόον, down the stream. κατά Ταμύνας, at Tamynae. κατά τοῦτο, at or in this point. κατά πόλεις, throughout his cities. καθ' ένα, one by one, individually. (2) according to, in obedience to. (3) of numbers, about. (4) of pursuers, after, behind. In composition κατά means, (1) down. κατα-βαίνω, -βάλλω, -τίθημι, etc. (2) against. κατα-γιγνώσκω. (3) simply intensifies. κατα-γελάω, -δουλόω, -κόπτω, etc.

κατα-βαίνω, βήσομαι, κατ-έβην, (1) to come or go down, dismount. (2) to return from Central Asia; opp. of *αναβαίνω*.

κατα-βάλλω, βαλῶ, κατ-έβαλον, to throw down, overthrow, *evertere*.

κατά-βασις, εως, ή (βαίνω), way down, descent.

κατα-γέλαστος, ον, ridiculous, absurd.

κατα-γιγνώσκω, γινώσομαι, κατέγνω, to judge against. οὐκ ἐπιτήδεια καταγν., to judge unrighteously, condemn unfairly.

κατ-άγνυμι, -άξω, κατ-έαξα, κατ-

έαγα, I am broken, κατ-εάγην, to break in pieces. shatter, shiver, κατ-άγω, to lead down, bring back. κατα-δαρθάνω, κατ-έδραθον, to fall asleep.

κατα-δείκνυμι, ξω, κατ-έδειξα. Act. to make known. Pass. to be proved to be; partic. Synt. § 93.

κατα-δέω, δεήσω, to be in want of, require; τινός. ενένεα μυριάδες καταδέουσαι μίᾱς χιλιάδος, ninety thousand all but one, 89,000.

κατά-δηλος, ον, very plain, quite evident.

κατα-δοκέω (ώ), δόξω, to suppose or imagine about another, to suspect.

κατα-δουλόω (ώ), ώσω, δεδούλωμαι, -εδουλώθην, to enslave thoroughly, crush.

κατα-δρέπω, to strip off.

κατα-δύω or δύνω, 2 aor. κατ-έδυν, κατα-δέδυκα, to go down, sink, set; 1 aor. κατ-έδυσα, trans. to make to sink.

κατα-θύμιος, α, ον, according to one's mind, satisfactory.

κατα-καίνω, κατ-έκάνον, to put to death.

κατα-καίω, καύσομαι, κατ-εκάην and κατ-εκαύθην, to burn, burn down.

κατα-κλάω (ώ), κατ-έκλων, κλάσω, to break off, break short.

κατα-κόπτω, ψω, κατ-εκόπην, to cut in pieces.

κατα-λαμβάνω, (1) to seize, stop, detain. (2) to surprise, catch, overtake, be in time.

κατα-λέγω, ξω, κατ-έλεξα, (1) to enrol, enlist, gather together. (2) to recount, tell in full, name, enumerate (catalogue).¹

κατα-λείπω, ψω, κατ-έλιπον, to leave behind, abandon, leave remaining.

κατ-αλλάσσω, ξω, κατ-ηλλάγην. Act. to change from enmity to friendship, to reconcile. Mid. and Pass. to become reconciled.

κατα-λύω, *σω*. Act. to put down, destroy, overthrow. Mid. *ἔχθρας*, to end differences, forget enmities.

κατα-μανθάνω, *κατ-έμαθον*, to observe well, learn thoroughly, perceive. Synt. § 94.

κατα-μαργάω (*ῶ*), to be quite mad, rave.

κατα-μένω, *μενῶ*, *κατ-έμεινα*, to stay behind.

κατα-νέω, *νήσω*, to heap, pile up.

κατα-νοέω (*ῶ*), *ήσω*, to remark, observe, perceive, understand.

κατ-αντίον, adv. or prep. with gen. overagainst, opposite.

κατ-ανύτω, *-ανύσω*, *κατ-ήνυσα*, to bring to an end, finish, accomplish.

κατα-πατέω (*ῶ*), to trample under foot, tread to death.

κατα-πέμπω, *ψω*, *κατ-έπεμψα*, to send down, dispatch.

κατα-πλέκω, *ξω*, (1) to entwine. (2) bring to an end, finish.

κατα-πλέω, *πλεύσομαι*, *κατ-έπλευσα*, to sail to land, put in.

κατα-προίξομαι (*προίκα*, adv. for nothing), a future stem, always used with neg. to escape, get off scot-free; partic. Synt. § 93.

κατ-αράσσω, *ξω*, to dash down, hurl back.

κατ-αρτίζω, *ῶ*, to put in order again, to restore.

κατ-άρχω, *ξω*, (1) to make beginning of. (2) of sacred rites, to sacrifice.

κατα-σκευάζω, *ἄσω*, to prepare, furnish, get ready, provide, make.

κατα-σκευή, *ἦς*, *ῆ*, property, furniture, properly said of fixtures, farm buildings, etc., but also movable furniture, baggage. *ἡ τῶν θεῶν κατασκευή*, divine arrangements, the weather.

κατα-σκήπτω, *ψω*, to fall down, rush down upon.

κατά-σκοπος, *ου*, *ὁ*, a scout, spy; *explorator*.

κατα-στάς, *στάντος*, etc., 2 aor. part. *καθίστημι*.

κατά-στασις, *εως*, *ῆ*, (1) a settling, appointment. (2) a settled condition of affairs, the constitution. (3) a presentation, audience of ambassadors.

κατα-στήσας, 1 aor. part. *καθίστημι*.

κατα-στορέννυμι, *στορέσω*, *-εστόρεσα*, *οι κατα-στῶννυμι*, *στρώσω*, *-έστρωμαι*. *-εστρώθην*, to throw down, overthrow, lay low; *τινά*.

κατα-στρέφω, *ψω*, *κατ-έστρεψα*. Act. to overturn. Mid. to subdue, defeat.

κατα-τείνω, *τενῶ*, Trans. to draw tight, stretch, strain. Intrans. (1) to extend. (2) to exert oneself.

κατα-τίθημι. Act. to lay down. Mid. to lay by for oneself, lay up a store of, *τί*.

κατα-τραυματίζω, *ῶ*, *τετραυμάτισμαι*, to cover with wounds, wound to death.

κατα-τρέχω, *δραμοῦμαι*, *-έδραμον*, to run down.

κατα-φαίνω, *ανῶ*. Act. to make clear. Pass. to become clear or plain.

κατα-φεύγω, *ξομαι*, *-έφυγον*, to escape from, flee for refuge, *con-fugere*.

κατα-φονεύω, *σω*, to slaughter, butcher, *trucidare*.

κατα-φυγή, *ἦς*, *ῆ*, a refuge, retreat, place of safety.

κατα-χώννυμι, *χῶσω*, *κατ-έχωσα*, to cover over, bury.

κατ-εαγότα, pft. part. act. *κατ-άγνυμι*.

κατ-εικάζω, imp. *κατ-ἤκαζον*, to conjecture, surmise, to suspect evil.

κατ-ειλέω (*ῶ*), *ήσω*, *κατ-είλημαι*, to hurl back, coop up.

κάτ-ειμι, *κατ-ῆειν*, (1) to go down. (2) Of exiles; to come back, be restored.

κατ-εἶπον, *κατ-εἰπεῖν*, to be a tell-tale, tell.

κατ-εργάζομαι, ἀσομαι, -εἰργασμαι,

(1) to make an end of, perform, achieve, bring about, accomplish.

(2) gain, win. (3) overcome, subdue.

κατ-έρχομαι, κατ-ἦλθον, (1) to go down. (2) to return from exile;

said of the Heraclids, establish oneself again.

κατ-εσθίω, -έδομαι, -έφαγον, to eat up, devour.

κατ-έστρωντο, plpf. pass. **καταστράννυμι.**

κατ-εύχομαι, ξομαι, to pray, ask for blessings.

κατ-έχω, κατ-εἶχον, καθ-έξω, or κατασχῆσω, κατ-έσχον. I. Trans. (1)

to detain, keep back, control. (2)

to possess, gain possession of, seize. (3) to stop, put in a ship,

bring to land. II. Intrans. (1) to control oneself. (2) to put in at a harbour. (3) **κατέχοντα πράγματα,** circumstances which have occurred.

κατ-έχωσαν, I aor. **κατα-χάννυμι.**

κατ-ηγورέω (ᾶ), (ἀγορεύω), to speak against, accuse, **τινός** (category, categorical).

κατ-ήγορος, ου, δ, an accuser.

κατ-ήκαζον, imp. κατ-εικάζω.

κατ-ίσχω, collateral form of **κατέχω,** to guide for, steer for, put in at.

κατ-οικέω (ᾶ), ἥσω, κατ-όκημαι.

Act. to settle in, colonise. Perf.

Pass. to be planted, to dwell.

κατ-οικτείρω, κατ-όκτειρα, intrans.

to feel compassion, be touched with pity; foll. by an opt. Synt.

§ 72.

κατ-ορρωδέω (ᾶ) ἥσω, -ορρώδηκα,

to be much afraid, dread, be in great fear.

κάτω, adv. down, below, downwards.

Καύστριος, ου, δ, the Cayster.

κείμει, ἐκείμεν, κείσομαι, (1) to lie, to be laid, situated. (2) to lie

dead. (3) of names; to be given, imposed, **τινί.**

κείνος, η, ο, poetic for **ἐκείνος.**

κείρω, κερῶ. ἔκειρα, (1) to cut short, cut off. (2) to ravage, lay waste a country. (Eng. shear, shears.)

κελευστής, οὔ, δ, a commander.

κελεύω, σω, ἐκέλευσα, κεκέλευκα,

κεκέλευσμαι, ἐκελεύσθην, to order, command, urge; infin. Synt.

§ 75.

κενός, ἡ, όν, (1) empty. (2) destitute, void of, without, **τινός.**

κερατίζω, to destroy, ravage, slaughter, sink a ship.

κέρας, τό, κέρως, κέρα, (1) a horn.

(2) the wing of an army, **cornu.**

(✓ **κερ, κέρα;** **cornu, cervus** =

the horned animal. Eng. horn, hart, a stag.)

κεραυνόω (ᾶ), (κεραυνός, οὔ, a thunderbolt), to strike with his bolt.

κερδαίνω, ἀνᾶ, ἐκέρδανα, to make gain, derive profit from.

κέρδος, ους, τό, gain, profit, advantage.

Κέρκωπες, αν, οί (κέρκος, a tail,

ᾶψ, the face), the Cercopes, two dwarfs. See note on ii. 427.

κευθμών, ὠνος, δ (κεύθω, to hide),

a hiding-place, hole, lair.

κεφαλῇ, ἡς, ἡ, the head (Lat. **caput.**

Germ. **Haupf,** Eng. head).

κήδομαι, (1) to care for, be concerned for; anxious, distressed,

τινός. (2) to be related to.

κήρυγμα, ατος, τό, a proclamation, a public notice.

κήρυξ, ὕκος, δ, a herald, envoy, marshal. The **κήρυξ** was an honourable officer of the state.

His duties were sacred, and his person inviolable.

κηρύσσω, ξω, to summon, proclaim, announce.

Κιθαιρών, ὠνος, δ, Citheron, the mountain-range which separates Boeotia from Attica. Above Platea the height is 4600 feet.

Κιλικία, *as, ἡ*, Cilicia.

Κίλιξ, *Ἰκος, ὁ*, a Cilician.

κινδυνεύω, *σω*, to face, be exposed to danger, venture, run risk; foll. by infin. or by dat.

κινδύνος, *ου, ὁ*, danger, risk, hazard.

κινέω (*ῶ*), *ἦσω, κεκίνημαι, ἐκινήθην*.

Act. to set in motion, move, stir; esp. of an earthquake. Pass. to be moved, in motion, to start, to be stirred by an earthquake.

Κισσία, *as, ἡ* (sc. *γῆ*), Cissia, the district of the Persian empire where Susa (Shushan the palace) was situated.

Κισσιοί, *ων, οἱ*, Cissians, people of Cissia.

Κλεομένης, *ους, ὁ*, Cleomenes, sixteenth king of Sparta in the Agid line; he reigned from 519 to 490 B.C.

κλέος, *κλέους, τό*, good report, fame, glory.

κλέπτω, *ψομαι, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλέφθην*, to steal, rob, *τί τινος*.

κλήθέντας, I aor. pass. *καλέω*.

κλίνη, *ης, ἡ*, a couch, seat.

κλίνω, *ἴνῳ, ἐκλίνα, κέκλικα, κέκλιμαι, ἐκλίθην*. Act. to make to sit down, set, arrange at table. Pass. (1) to recline at table, *discumbere*. (2) of places; to lie.

κνεφαῖος, *α, ον* (*κνέφας, τό*, darkness), in the dark, before sunrise. In describing time the Greeks use an adj. where we employ an adverb. Cp. *δευτεραῖος*.

κνίζω, *ἴσω*, (1) to scrape. (2) to vex, irritate, annoy, provoke. Cp. *χαράσσω*.

κοῖλος, *η, ον*, hollow.

κοιμάω (*ῶ*), *ἦσω, ἐκοιμήθην* (*κείμαι*).

Act. to lull to sleep, to still, calm. Pass. to fall asleep, lie down.

κοινοβουλέω (*ῶ*), *ἦσω*, to deliberate in common.

κοινός, *ἡ, ὅν*, (1) common, shared in common. *κοινῇ*, as adv. by com-

mon consent, in concert. (2) public, belonging to the state.

κοινωνέω (*ῶ*), to be a *κοινωνός* or partner, to go shares with another; to resemble, *τινί*.

κολάζω, *άσομαι*, to check, chastise, finish, correct, *castigare*.

κολακεύω, to be a *κόλαξ*, to flatter.

κολεόν, *οὔ, τό*, the sheath or scabbard of a sword.

κολούω, *σω*, to cut down, restrain.

κολωνός, *οὔ, ὁ*, a bill.

κομάω (*ῶ*), *ἦσω*, to wear the hair long, dress the hair. See note on ii. 328.

κόμη, *ης, ἡ*, hair, long hair, *coma*.

κομίζω, *κομιῶ, ἐκομίσα, κεκόμικα, ἐκομίσθην*. Act. (1) to take care of, provide for. (2) carry off, conduct. Mid. to recover, win back. Pass. to return, go back.

κόμπος, *ου, ὁ*, a boast; *μάτην κ.* in idle boasting.

κονιορτός, *οὔ, ὁ* (*κόνις*, dust, *ὄρνυμι*), a cloud of dust.

κόπτω, *ψω, ἐκόπην*, to strike, cut, cut down, cut off.

κόρη, *ης, ἡ*, (1) a maid, girl, unmarried lady. (2) The daughter of Demeter, Persephone. Obs. the Ionic *η* for *α*.

Κορίνθιοι, *ων, οἱ*, the Corinthians.

Κόρινθος, *ου, ἡ*, Corinth.

κόρυμβος, *ου, ὁ*, the head, top of a hill (*κορυφή*, head).

κορυφαῖος, *α, ον* (*κορυφή*, head), of the head; *οἱ κ.* the head men, chiefs, leaders, *principes*.

Κορωνεία, *as, ἡ*, Coronea, in Boeotia.

κοσμέω (*ῶ*), *ἦσω, κεκόσμηκα, κεκόσμημαι*. Act. to put in order, arrange, marshal. Mid. (1) *κεφαλῇ*, to adorn, dress, or deck the head. (2) to take pride in, be adorned with.

κόσμος, *ου, ὁ*, (1) order. *οὐδενὶ κόσμῳ*, in complete disorder, rout,

- pall-mall. (2) credit, honour. οὐ κ. φέρεi, it is not to my credit.
- κούφος, η, ον, light.
- κρατερός, á, όν, strong, violent, powerful, vehement.
- κρατέω (ώ), ήσω, (1) to be strong, hold sway. (2) to be ruler over, master of. Pass. to yield to, τινός. (3) to conquer, be victorious, gain the day.
- κρατήρ, ήρος, ό (κεράννυμι, to mix), a mixing vessel, a bowl.
- κράτος, ους, τό, strength, power over. κράτος τινός, authority over. κατά κράτος, by violence, by storm; vi.
- κρατύνω, ἐκράτυνα, to strengthen, make firm.
- κραυγή, ής, ή (κράζω, to shout), shouting; clamor.
- κρείσων, ον, ονος, stronger, better, superior to; comp. of κρατερός; used as comp. of αγαθός.
- κρήνη, ης, ή, a spring, fountain. (κάρα, κάρηνον. Cp. caput aquae, well-head.)
- κρησφύγετον, ου, τό, a place of retreat, refuge. (Probably from κάρη, κρατός, and √φυγ, to flee. The notion is of an animal running his head under cover for protection, like a rabbit to its burrow.)
- κρίνω, κρίνῶ, ἐκρίνα, κέκρικα, κέκριμαι, ἐκρίθην, (1) to separate, sift. (2) pick out, choose. (3) judge, decide. Mid. to decide for oneself, quarrel, be at war.
- κρίσις, εως, ή, (1) a judgment, sentence. (2) trial, test. (3) a dispute, quarrel.
- κρύπτω, ψω, ἐκρυφα, κέκρυφα, κέκρυμαι, ἐκρύφθην, to hide, conceal.
- κτάομαι (ώμαι), κτήσομαι, ἐκτησάμην, κέκτημαι, (1) to get, gain, win. (2) Perf. pass. to possess, own, hold.
- κτενίζομαι (κτείς, κτενός, ό, a comb), to comb out one's hair.
- κτήμα, ατος, τό (κτάομαι), a possession, pl. property, wealth.
- κτησίς, εως, ή, (1) possession, fact of owning. (2) = κτήματα, goods, possessions.
- κτίζω, κτίσω, ἐκτίσα, ἐκτισμαι, to establish, found.
- κύαμος, ου, ό, a bean. ό τῷ κ. λαχόν, the magistrate chosen by lot. At Athens, after the reforms of Cleisthenes, B.C. 510, the archons were chosen by lot out of the men who gave in their names; those who drew white beans were chosen.
- κυβερνήτης, ου, ό (κυβερνάω, to steer), a steersman, pilot. The Lat. *gubernare* is derived from this word, as the Romans learnt navigation from the Greeks of Cumae. Cp. όφλαστον.
- Κυβήβη, ης, ή, or Κυβέλη, Cybele, a Phrygian goddess, the mother of the gods. See note on i. 137.
- κύκλος, ου, ό, (1) a circle, ring. (2) the circle of the moon, the moon.
- κυκλώω (ώ), ώσω, usu. mid. to encircle, surround.
- Κυναίγειρος, ου, ό, Cynaegirus, brother of the poet Aeschylus.
- Κυνόσαργες, ους, τό, Cynosarges, a gymnasium outside of the city of Athens, dedicated to Heracles.
- Κυπρός, ου, ή, Cyprus. (From the produce of the island comes our word copper; also, in the Bible, gopher-wood.)
- κυρβάσια, ας, ή, the peaked hat worn by the Persians. Aristophanes compares it to a cock's comb.
- Κύριοι, οί, the Cyreians; men who had served in the 10,000 in the cause of Cyrus.
- κύριος, α, ον, (1) of persons; with authority, power over; τινός, or infin. (2) of things; ratified, fixed, appointed.

κῦρος, οὐ, τό, authority, power of decision.

κῦρόω (ῶ), ὥσω, κεκῦρωμαι, to make firm, sure. ἐκεκῦρωτο συμβάλλειν, it was decided to fight.

κύων, κυνός, ὁ and ἡ, a dog. (*canis*, hound).

Λ.

λαβ-, 2 aor. λαμβάνω.

λαγχάνω, λήξομαι, ἔλαχον, εἶληχα, εἶληγμαι, to obtain by lot.

Λακεδαιμονία, ας, ἡ, Lacedaemonia, Laconia.

Λακεδαιμόνιος, α, ον, Lacedaemonian, Spartan. οἱ Λ. the Spartans.

Λακεδαίμων, ονος, ἡ, (1) Lacedaemon, Sparta. (2) Laconia.

Λακωνικός, ἡ, ὁν, Laconia. τὸ Λ. the state of Lacedaemon.

λαμβάνω, λήψομαι, ἔλαβον, εἶληφα, εἶλημμαι, ἐλήφθην. Act. to take, seize, τι. Mid. to take hold of, τινός.

λαμπάς, ἄδος, ἡ, a torch, torch-race. At the festivals of the fire-gods, Hephaestus, Prometheus, Athene, runners lighted torches at the altars of these divinities in the Ceramicus, and raced, protecting the light with their shields, to the Acropolis. After B.C. 490, the Athenians instituted a similar ceremony in honour of Pan.

λαμπρός, ἄ, ὁν (λάμπω, to shine), shining, bright.

λαμπρύνω, ὑνῶ, ἐλάμπρυνω, to make bright, polish.

λανθάνω, ἔλαθον, λέληθα. Act. to escape the notice of, be unseen, be unobserved; τινὰ ποιῶν τι. Mid. λανθάνομαι, λήσομαι, ἐλαθόμην, λέλησμαι, to forget, τινός.

Λαρισσαῖος, α, ον, of Larissa, the chief city in Thessaly.

λατρεύω, to be a λάτρις or hired servant, be bound to, obey, τινί; (ido-latry for idolo-latry).

λαφύροπώλης, ου, ὁ (λάφυρα, ον, spoils of war), a seller of booty.

λαχ-, 2 aor. λαγχάνω.

λέβης, ητος, ὁ (λείβω, to pour), a caldron, kettle.

λέγω, λέξω, ἔλεξα, εἶλοχα, εἶλεγμαi, to pick, choose, gather.

λέγω, ἐρῶ, εἶπον or ἔλεξα, εἶρηκα, εἶρημαι or λέλεγμαι, ἐρρήσθην or ἐλέχθην, to say, speak, mention, bring forward. λέγει φάς, speaks and says. τὰ λεγόμενα, spoken words, what is said to them. In pass. λέγεται, impers. it is said.

ληλατέω (ῶ), (λεία, ἐλαύνω), (1) to drive away booty. (2) to spoil, plunder a place.

λεία, ας, ἡ, booty, plunder, prey.

λείος, α, ον, smooth, level; *laevus*.

λείπω, ψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην, λείψομαι, fut. mid. used in pass. sense. Act. to leave, leave behind, forsake, abandon. Pass. (1) to be left behind, left out. (2) to come short of, be inferior to, τινός. (Lat. *linquo*, *liqui*, *reliquus*, Eng. leave.)

λεπιδωτός, ἡ, ὁν (λεπίς, ἶδος, ἡ, a scale), of scale-armour.

λέσχη, ης, ἡ (λέγω), a discussion, debate. Esp. the discussion of officers after an engagement, to decide who had distinguished himself most, and was entitled to receive the ἀριστεία.

λευκός, ἡ, ὁν, white.

Λεύκτρα, ον, Leuctra.

λέων, οντος, ὁ, a lion; *leo*.

λήγω, εἰω, to cease from, stop, come to end.

λήθη, ης, ἡ (λαθεῖν), forgetfulness. The water of Lethe is a fabled stream in the lower world; spirits dipped in its waters forget their previous lives.

λήϊς, ἶδος, ἡ, booty, poetic for λεία. λῆμα, ατος, τό (λαῖν, to wish), will, spirit, courage.

ληπτέον (λαμβάνω), one must receive.

λιβανωτός, οῦ, ὁ, frankincense,

- the gum of the frankincense tree.
- λίθινος**, η, ον, made of stone, stone.
- λίθος**, ου, ό, a stone.
- λιμὴν**, ένος, ό, a harbour, haven.
- λιμός**, ου, ό, hunger, famine.
- λιπαρέω** (ώ), ήσω, to be *λιπαρός*, persistent, to hold out, persevere; foll. by partic.
- λιπαρία**, as, ή, patience, perseverance, constancy.
- λιπαρός**, ά, όν (*λίπα*, with oil), bright, fresh, shining; *nitidus*.
- λιχναία**, as, ή, gluttony, greediness. (*λείχω*, to lick up, Lat. *lingo*, *ligurio*).
- λογάς**, άδος, ό and ή (*λέγω*, to gather), picked, chosen.
- λογίζομαι**, ιοῦμαι, λελόγισμαι, ελογίσθην, (1) to reckon, calculate, reflect. (2) to purpose; infin. (3) to conclude, infer; with acc. and infin.
- λόγιμος**, η, ον, worth mention, considerable, distinguished; an Ionic word from
- λόγος**, ου, ό. I. Word spoken, *oratio*. (1) language, talk, conversation, speech. (2) a saying or word, story, tale, account. *άξίως λόγου*, in a way worth narrating. *λόγος έστιν*, *έχει*, the story goes, it is currently said. *λόγος έχει σέ*, a reputation possesses you, i. e. you have a reputation. II. The mental process which causes speech; *ratio*. (1) reason, likelihood. *κατά λόγον*, reasonably, naturally. *παρά λόγον*, contrary to expectation. (2) opinion. (3) account, consideration, regard for. *έν οὔδενί λόγῳ ἀπολέσθαι*, to perish uncared for. *έν ὁμήρων* λ. in the position of hostages. (4) an account. λ. *διδόναι* = to render an account. (5) proposition. (Hence, logic, cata-logue, theology, analogy, etc.)
- λοιδορέω** (ώ), ήσω, to be a *λοιδορος*, abuser, railer, (1) to rail, abuse. (2) rebuke, chide.
- λοιμός**, ου, ό, a plague, pestilence.
- λοιπός**, ή, όν (*λείπω*, *λέλοιπα*) remaining, left. *οί λ.* the rest; *reliquus*.
- Λοκρίς**, ίδος, ή, Locrian.
- Λοκροί**, ών, οί, the Locrians.
- λοχαγέω** (ώ), to be a *λοχαγός*, command a company.
- λοχαγός**, ου, ό (*λόχος*, *άγω*), leader of a company, captain. The military term preserves the Doric termination, *αγός*.
- λόχος**, ου, ό (*λέγω*), a body of men, a company. In the Spartan army five *λόχοι* made a *μόρα* or division. As the number of men in the *μόρα* varied from 400 to 900, the number of the *λόχος* must have varied also.
- Λυδός**, ου, ό, Lydian. *οί Λ.* the Lydians, a nation of Asia Minor, which reached its highest power under Croesus.
- λύκος**, ου, ό, a wolf; *lupus*.
- Λυκοῦργος**, ου, ό, Lycurgus, the Spartan law-giver.
- λυμαίνομαι**, ἐλυμνήαμην, ἐλυμάνθην (*λύμη*, an outrage), to outrage, maltreat, *τινά* or *τινί*. Synt. § 20. Obs.
- λύπέω** (ώ), ήσω. Act. to inflict pain, distress, harass, annoy. Mid. to feel pain, grieve.
- λύπη**, ης, ή, pain, trouble; *dolor*.
- λυπηρός**, ά, όν, painful, troublesome.
- λυσσάω** (ώ), (*λύσσα*, fury), to rave, be wild, be mad.
- λύχνος**, ου, ό, with pl. *λύχνα*, a light, lamp. *λύχνων άφαί*, lamp-lit time, night-fall.
- λύω**, λύσαι, ἐλύσα, λέλυκα, λέλυμαι, ἐλύθην. Act. (1) to loose, set free, release. (2) to undo, break. repeal. Mid. to set free for oneself, ransom.
- λῶν**, ον, ονος (*λᾶν*, to wish), more desirable, preferable, better; used as compar. of *άγαθός*.

M.

- μά**, a particle used in oaths, foll. by acc. of the deity. *ναὶ μὰ Δία*, yes, by Zeus, yes indeed. *οὐ μὰ τὸν Ἀπόλλωνα*, no, by Apollo.
- μαθῆσ-**, fut. *μανθάνω*.
- μαίνομαι**, *μανοῦμαι*, *μέμνη*, *ἐμάνην*, to rage, be mad; *furere*.
- μακαρίζω** (*μάκαρ*, blessed), to bless, pronounce happy; exclaim with joy.
- Μακεδών**, *όνος*, *ός*, a Macedonian.
- μακρός**, *ός*, *όν*, long, of space or time; *ναῦς μ.* a long ship, ship of war. *μακρῶ*, by far; *longe*.
- μάλα**, adv. very, much; qualifying adjectives, verbs, and adverbs. *αὐτίκα μάλα*, this moment at once. Comp. *μᾶλλον*, *μάλιστα*.
- μαλακία**, as, *ή* (*μαλακός*, soft, *mollis*), weakness, luxury, unmanliness, cowardice.
- Μαλιεύς**, *έως*, *ός*, a Malian.
- Μαλῖς**, *ίδος*, *ή*, Malis.
- μάλιστα**, adv. superl. of *μάλα*, above all, especially, better than any one else, absolutely. *τά μ.* to their utmost.
- μᾶλλον**, comp. of *μάλα*. more, more strongly, rather, considerably. *μᾶλλον ή*, more than, rather than.
- μανθάνω**, *μαθήσομαι*, *ἐμάθον*, *μεμάθηκα*, to learn, observe, notice, take note of; aor. to have learnt, understand, know.
- μανία**, as, *ή* (*μαίνομαι*), madness, frenzy.
- μαντεῖον**, *ου*, *τό* (*μάντις*), (1) an oracle. (2) the seat of an oracle.
- Μαντινεία**, as, *ή*, Mantinea, a city in Arcadia. In B.C. 362 Epaminondas defeated the Spartans before this city, but was himself slain in the battle.
- Μαντινεύς**, *έως*, *ός*, a Mantinean. *οί Μ.* the people of Mantinea.
- μάντις**, *έως*, *ός*, a prophet, seer. From *μαίνομαι*, the frenzy of prophetic inspiration.

Μαραθών, *ώνος*, *ός*, Marathon, a deme and river on the north-east coast of Attica. The name is derived from *μάραθον*, funnel, a plant which grows on rocks near the sea.

Μαρδόνιος, *ου*, *ός*, Mardonius, a son of Gobryas, one of the seven Persians who placed Darius on the throne. He married a sister of Xerxes.

μαρτυρώ (*ῶ*), *ήσω*. (1) to be a witness, give evidence. (2) with dat.; to bear witness for, confirm what some one says.

μαρτύριον, *ου*, *τό*, testimony, proof; pl. evidence.

μάρτυς, *υρος*, *ός*, a witness (martyr, a witness for the faith).

μαστεύω, to seek after, search for, explore.

μαστιγοφόρος, *ου*, *ός*, a whip-bearer.

μάστιξ, *ιγος*, *ή*, a lash, whip, scourge.

μάτην, adv. (1) in vain, fruitlessly; *frustra*. (2) idly, at random; *temere*. *μ. κόμπος*, idle boasting. Originally an acc. from *μάτη*, folly; *ματαιός*, foolish.

Ματιηνοί, *ών*, *οί*, the Matieni, inhabitants of Matiana, a district of Media, traversed by what are now called the mountains of Kurdistan.

μάχαιρα, as, *ή* (*μάχομαι*), a knife, a short sword or dagger.

μαχαιροφόρος, *ον*, wearing a sabre.

μάχη, *ης*, *ή*, (1) battle, fight. (2) way of fighting, method of fighting.

μάχιμος, *η*, *ον*, fit for battle, warlike, fighting men.

μάχομαι, *μαχοῦμαι*, *ἐμαχεσάμην*, to fight, *τινί*. Synt. § 20.

μεγαλύνω (*μέγας*). Act. to make great, exalt, magnify. Mid. to boast oneself, be proud of; to glory in being; dat. or dat. with *ἐπί*.

μεγάλως, adv. greatly, excessively, signally, on a large scale.

μέγαρον, ου, τό (μέγας), (1) The large room, the hall. (2) The sacred chamber at Delphi where responses were received; sanctuary, shrine.

μέγας, μεγάλη, μέγα, gen. μεγάλου, μεγάλης, big, large, great, tall. **βασιλεὺς μέγας**, the great king, of Persia. Comp. **μείζαν**, μέγιστος. (Eng. much, muckle).

μέγεθος, ους, τό (μέγας), size, stature, greatness, height.

Μεγιστίας, ου, ό, Megistias, the Acarnanian prophet, who accompanied the army of Leonidas.

μέγιστος, η, ον, superl. of μέγας, greatest, largest, most powerful, above all. **μέγιστα**, adv. chiefly, above all, in a very great degree.

μέθη, ης, ή (μέθυ, wine, mead), drunkenness.

μεθ-ίημι, (1) to let loose, set free, send away. (2) to let fall, utter; words or tears. (3) to give up, leave. (4) to forgive.

μεθ-ίστημι, μετα-στήσω, μετ-έστην. Act. to change, remove from, drive away from. Mid. and intrans. tenses, to change, alter, go away from, depart.

μείζων, ον, ονος, comp. of μέγας, greater, taller, larger, more powerful.

μειονεκτέω (ώ), (μείαν, έχω), to have too little, be wronged, τινός.

μειρακίδομαι (οὔμαι), to become a μείραξ, boy, stripling, from 14 to 16, after which he became an έφηβος, for two years more.

μείων, ον, ονος, comp. of μικρός, less, fewer, too little, too small.

Μελάμπος, οδος, ό, Melampus, a hero of Greek legend. He was the father of prophecy and of medicine.

Μελάμπυγος, ου, ό, Black-thighed, a title of Heracles, owing to his

immense strength. See note on ii. 427.

μέλας, μέλαινα, μέλαν, μέλανος, black.

μελετάω (ώ), ήσω, to attend, practise, exercise oneself in, excel in.

μελέτη, ης, ή, care, practice, exercise, training.

μέλλω, ήμελλον, μελλήσω, ήμέλλησα, (1) of persons; to be about to, to intend, purpose. (2) of events; to be likely, on the point of, to be fated; foll. usu. by fut. infin. (3) to be always on the point of doing without ever doing, to delay, hesitate; *cunctari*.

μέλω, usu. impers. μέλει, έμελει, μελήσει, μεμέληκε, it is a care, it concerns, τινί. οὔ μοι μέλει. I do not care; foll. by infin., by ότι, or by εί, with opt. Synt. § 72.

μέννησο, perf. pass. imper. μμνήστω.

μεμπτός, ή, όν, to be blamed, blame-worthy; from

μέμφομαι, ψομαι, έμεψάμην, to blame, find fault with; τινά, also τί τινι, *exprobrare alicui alicui*.

μέν, a particle which cannot be translated by any corresponding English word. (1) When foll. by δέ, two words or clauses are contrasted so as to explain each other. **ό μέν, ό δέ**—the one, the other. (2) When used without a corresponding δέ, μέν like μήν, which is only a dialectic form of the same particle, adds an emphasis to the preceding word.

μένος, ους, τό, might, spirit, strength; fury of battle.

μέντοι, adv. for all that, however, at the same time; *tamen*. Cp. **καίτοι**.

μένω, μενώ, έμεινα, μεμένηκα, (1) Intrans. to stay, wait, remain unmoved. (2) Trans. to wait for, abide the attack of, τινά; *hostem manere*.

μέρος, *ous*, τό (*μείρομαι*, I divide), a part, lot, share. *ἐν μέρει*, in turn, one after the other; *invicem*.

μεσημβρία, *ας, ἡ*, (1) mid-day, noon. (2) the south; *meridies*. From *μέσος*, *ἡμέρα*, *β* being inserted between *μ* and *ρ* as in *ἄμβροτος*.

μεσογαία, *ας, ἡ*, the inland districts, interior; *loca mediterranea*.

μέσος, *η, ον*, middle, in the midst; *medius*. *μέσος οὐραῖος*, mid-ky, the middle of the sky. *τὸ μ.* the centre of an army. *πολὺ ἦν τὸ μέσον*, the difference was great. *διὰ μέσον, ἐν μέσῳ*, between, in the midst. Comp. *μεσαίτερος*, *μεσαίτατος*.

Μεσσήνιοι, *ων, οἱ*, the Messenians, Dorian inhabitants of Messenia. See note on i. 48.

μεστός, *ῆ, ὄν*, full, full of, filled with, *τινός*.

μέτα, I. prep. with gen. or acc. (dat. only poetic). Gen. (1) in the midst of, among. (3) along with, under command of. Acc. (1) with verbs of motion; in pursuit of, in quest of, after. (2) of time or place; after, next to. *μετά ταῦτα*, after this. *μετ' ἐκεῖνον*, in his train. (3) among. *μετὰ χεῖρας ἔχειν*, to have in one's hands, be engaged with.

II. adv. afterwards, Herod. In composition *μετά* has several meanings. (1) community or sharing; *μεταδίδωμι, μετέχω*. (2) interval; *μεταίχμιον*. (3) pursuit; *μεταπέμπομαι*. (4) change, from one to another; *μεταβάλλω, μεταβουλεύω*.

μεταβάλλω, (1) Trans. to turn about, to change. (2) Intrans. to undergo a change, to alter.

μεταβολή, *ῆς, ἡ*, a change.

μεταβουλεύω, usu. Dep. *μεταβουλεύομαι*, to change one's plans, alter one's purpose.

μετακινέω (*ᾶ*). Act. to shift, remove, alter, change. Mid. to make a move, alter a position.

μέταλλον, *ου, τό (μετ', ἄλλα)*, (1) a mine. (2) mineral (metal).

μεταμέλει, *ῆσει, μετ-εμέλησε*, it repents; *μεταμέλει τί μοι*. I regret something; *poenitet me rei alicuius*.

μετ-αν-ίστημι, (1) Trans. tenses; to remove. (2) Mid. and intrans. tenses; to remove oneself, change one's position.

μεταξύ (*μετά*), adv. (1) of place; betwixt, between; *τὸ μεταξύ*, the space between. (2) of time; meanwhile; often with partic. *μεταξὺ λέγων*, as he was speaking, while he was still speaking. (3) prep. with gen. between.

μετα-πέμπομαι, ψομαι, to send for, summon, *τινά*; *arcessere*.

μετά-πεμπιός, *η, ον*, sent for, summoned.

μετα στρατοπεδεύομαι, to shift one's camp.

μετα-στρέφω, ψω. Act. trans. to turn about. Mid. intrans. to turn round.

μέτ-ειμι (*εἶμι*), (1) to be among, *τινί*. (2) Impers. to have a share of; *μέτεστι μοί τινος*.

μέτ-ειμι (*εἶμι*), *μετ-ῆειν*, (1) to go after, pursue. (2) to approach.

μετεκ-βαίνω, μετεξ-έβην, to go from one place to another.

μέτριος, α, ον, (1) within measure, moderate. (2) modest, proportionate, right; neither too much nor too little.

μετρίως, adv. in proper measure, suitably.

μέτρον, ου, τό, (1) measure, limit. (2) due measure, right proportion, standard. (*√με* or *√μα* is very wide'y extended. *μῆν, mensis*, month, measurer of time. *metare, metire, mensa*.)

μετωπηδόν, adv. prow to prow, in

close front; *iunctis frontibus*. (Term. -*ῥδόν* = in form of, Lat. -*im*, *turritim*, *catervatim*; both accusative terminations). From **μέτωπον**, *ου*, τό (*μετά, ὦψ*), (1) the space between the eyes, forehead. (2) the front line of an army.

μέχρι and before a vowel **μέχρις**. (1) adv. or prep. with gen. until, as far as; *μέχρις οὗ*, until; *μέχρις ἐμοῦ*, up to my time. (2) conj. as long as, until; with indic.; *μέχρις ἄν*, subj.

μή, negative particle, not; or final conjunction, lest; *ne*. (1) For the uses of *μή* as a negative, see Synt. §§ 102-111. (2) For *μή*, lest, in simple final sentences, or after verbs of fearing, care, etc. Synt. §§ 62-64. (3) *μή* is also used in asking questions, and like *μῶν* (*μη οὖν, num*) expects the answer 'No.' For *μη οὐ*, see Synt. § 111.

μηδαμῶς, adv. in no way, not at all. **μηδέ**, (1) conj. uniting clauses; but not, and not. (2) adv. qualifying a single word; not even; *ne—quidem*.

μηδεὶς, *μηδεμία*, *μηδέν*, nobody, no one, none; related to *οὐδεὶς*, as *μή* to *οὐ*. τὸ *μηδέν*, naught, nothingness. Synt. § 109. Obs. When a neg. precedes, *μηδεὶς* = any. Synt. § 100.

μηδίζω, *ιῶ*, *ἐμήδισα*. to act the Mede, join, side with the Persian; opp. to *ἐλληνίζω*.

Μηδικός, *ή, ὄν*, Median, Persian; τὰ *M.* the Persian war.

Μήδος, *ου, δ*, a Mede. οἱ *M.* the Medes; properly the people of Media, whose kingdom was overthrown by Cyrus the Persian. But the word is used by Greek writers as synonymous with the Persians. See note on i. 163.

μηκέτι, adv. of time, no longer, no more; *non iam*.

μήν, a particle used to strengthen an

assertion; again. *καὶ μήν*, and further. *ἀλλὰ μήν*, but in truth. *οὐ μήν* certainly not.

μήν, *μηνός, δ*, a month; from *√μα*, measure, as the month measures time; so *metior, mensis*. The Attic month had three divisions of ten days each, *μην ἱστάμενος, μὴν μεσῶν, μὴν φθίνων*.

μήποτε, adv. not at any time, never. **μήπω**, adv. not yet; *nondum*; sometimes *μή* and *πω* are separated from each other by one or several words.

μήτε, μήτε, neither, nor.

μήτηρ, ή, μητρός, τρί, τέρα, a mother; *mater*.

μητις, ιος, ή, (1) wisdom, skill. (2) a plan, advice, counsel.

μητρόπολις, εως, ή, the mother state; the state which sent out a colony, as Athens sent the Ionians. The Greek word does not mean 'capital,' as metropolis does in English.

μηχανάσμαι (ῶμαι), ήσσομαι, μεμηχανήμαι, to devise, contrive, contrive against; *τί τινη; ἐμηχανήσατο τοιάδε*, made the following arrangements.

μηχανή, ής, ή (μήχος, ους, a device), a contrivance, plan, device; pl. shifts, arts. *μηδεμιᾷ μηχανῇ*, by no means whatsoever (hence Lat. *machina*, Eng. machine).

μηχανήμα, ατος, τό, a contrivance, device, idea.

μηχανικός, ή, ὄν, full of resources, ready, vigorous, ingenious, *τινός*. Synt. § 36. Obs.

μῖα, one, fem. of *εἷς*.

μικρός, ά, ὄν, (1) small, little. (2) petty, slight, trivial, mean. Comp. *μικρότερος, μικρότατος*, and also *ελάσσων, ἐλάχιστος*, and comp. *μείων*.

Μιλήσιος, α, ον, belonging to Miletus, Milesian. *ή Μιλησία* (sc. *γη*), the Milesian territory.

Μίλητος, ου, ἡ, Miletus, the chief Ionian city in Asia Minor.

Μιλτιάδης, ου, ὁ, Miltiades; see note on i. 235.

μιμέομαι (οὔμαι), ἡσομαι, to mimic, imitate, τινά.

μιμητέον, verb. adj. from foreg. one must imitate.

μιμνήσκω, μνήσω, ἐμνησα, trans. to remind, τινά τινος. Mid. with **ἐμνημαι**, ἐμνήσθην, (1) to remember, call to mind, think of. (2) mention, τινός. Synt. § 45.

μισθός, οὔ, ὁ, hire, pay.

μισθοφορέω (ῶ), to receive wages or pay, serve for hire.

μνᾶ, ᾰς, ἡ, a mina, 100 drachmae; £4 1s. 3d., the sixtieth part of a talent.

μνημεῖον, ου, τό, a memorial, remembrance, record.

μνημόσυνον, ου, τό, usu. pl. a memorial, remembrance; Ionic.

μνησθῶμεν, I aor. subj. pass. **μιμήσκαμ**.

μόγισ, adv. (μόγος, trouble), with difficulty, hardly, scarcely; *aegre*.

μοῖρα, ᾰς, ἡ (μέιρομαι, to divide, portion), (1) part, portion, division of an army. (2) division of land, territory. (3) that which is apportioned or allotted, fate, destiny; cp. δαίμων from δαίω.

μονογενής, ἑς, οὗς, an only child.

μονομαχέω (ῶ), to fight in single combat, with one man.

μόνος, η, ον, alone, only, by oneself; *solus*.

μονῶ (ῶ), ὥσω, μεμόνωμαι, ἐμονάθην, to leave alone, leave solitary; τινά τινος; μεμονωμένος, deserted by, τινός.

μουσική, ἡς, ἡ (sc. τέχνη), art, letters, training of the mind. Literally, music and singing, but the word has a much wider meaning; besides training in music, it embraces all education of the mind. See note on iv. 18.

μοχθέω (ῶ), ἥσω, to be in trouble, undergo hardship.

μοχθηρός, ᾰ, ὄν, (1) of things; full of trouble, pain, distress. (2) of persons; villainous.

Μυκηναῖοι, ον, οἱ, the people of Mycenae.

μυριάς, ἄδος, ἡ, the number 10,000, a myriad.

μύριοι, αι, α, num. adj. 10,000, but

μυριοι, αι, α, numberless, countless, myriad.

μυστικός, ἡ, ὄν, connected with the mysteries, mystic.

μωρός, ᾰ, ὄν, foolish; **μωρός**, a fool; *stultus*. (✓μν, to mutter, as a foolish and weak person speaks indistinctly; he has not self-confidence enough to speak out).

N.

ναός, οὔ, ὁ, a temple, shrine, holy place where the image of the god was placed.

ναυάγιον, ου, τό (ναῦς, ἄγρυμι), a fragment of wreck; pl. wrecks.

ναύαρχος, ου, ὁ (ναῦς, ἄρχω), the commander of a ship or fleet, captain, admiral.

ναυκληρέω (ῶ), to be a ναύκληρος, shipowner. **κληρος**, ου, a share.

ναυμαχέω (ῶ), ἥσω, to fight by sea; τινί.

ναυμαχία, ᾰς, ἡ, a sea-fight, naval engagement.

ναυπηγός, οὔ, ὁ (ναῦς, πήγνυμι, to fix), a shipbuilder, shipwright.

ναῦς, ἡ, a ship, (νέω), ναῦν, νεώς, νηῖ, νῆες, ναῦς, νεών, ναυσί. (Lat. *navis*; ναύτης, *nauta*; ναυτία, *nausea*, sea sickness; see ἀφλαστον).

ναυτικός, ἡ, ὄν, belonging to ships, naval, nautical. ὁ ν. (sc. στρατός), or τὸ ναυτικόν, the navy, fleet.

νεικέω (ῶ), ἔσω, to quarrel, wrangle, refuse to yield.

νεῖκος, οὖς, τό, a quarrel, wrangle, strife.

νεκρός, οὐ, δ, a corpse, dead body.
νέμω, νεμῶ, **ἐνεῖμα**, **νενέμηκα**, **νενέμηναι**, **ἐνεμήθην**. Act. (1) to deal out, distribute. **τὰ ἴσα νέμειν**, to deal fairly. (2) to govern, direct; **τι**. (3) to graze, pasture cattle. Mid. (1) of men, to live in, dwell in. (2) of cattle, to pasture, feed on. (3) of fire, to consume; **τι**. (√νεμ, where the ideas of pasturing cattle and dwelling are so closely connected, goes back to the times when the life of Aryan tribes was pastoral rather than agricultural. **νέμω**, **νομή**, pasture. **νόμος**, **νόμισμα**, *nemus, nummus*).
νέος, **νέα**, **νέον**, (1) young, youthful. (2) fresh, unexpected. Comp. **νεώτερος**, **νεώτατος**. **νεώτερόν τι ποιεῖν**, *res novare*, to create a sedition, commotion. (√ναφ, Lat. *novus, novale, noverca*).
νεότης, **ητος**, **ή**, youth, the youth, all of military age, *iuventus*.
νέφος, **ους**, **τό**, a cloud, a cloud of darts or men. (**νεφέλη**, Lat. *nebula, nubes*).
νέω, **νεύσομαι**, **ἐνευσα**, to swim.
νῆστί (**νέος**), adv. of time, lately, just now.
νεώτερος, α, **ον**, comp. of **νέος**, **νεώτερόν τι βουλευεῖν**, *res novas agitare*, to attempt a revolution.
νηνεμία, **ας**. **ή** (**νή**, not, **ἀνεμος**), absence of wind, perfect calm, stillness.
νησίς, **ιδος**, **ή**, an islet.
νησιώτης, **ου**, **δ**, an islander.
νήσος, **ου**, **ή** (**νέω**, to swim, float), an island.
νικάω (**ῶ**) **ήσω**, **νενίκηκα**, **νενίκημαι**, **ἐνίκηθην**, to conquer, prevail, be superior. **ἐνίκα ή χείρων γνώμη**, the worse counsel seemed likely to prevail. So **ἐνίκα** (sc. **γνώμη**), it was decided.
νίκη, **ης**, **ή**, conquest, victory.
νοέω (**ῶ**), **ήσω**, **νενόημαι**, **ἐνοήθην**,

(1) to observe, perceive. (2) to think, be minded. **ἐκείνου ταῦτα νηοημένου**, when he was so minded. (√γνο, see **γινώσκω**).
νομάς, **άδος**, **δ** and **ή**, (**νέμω**) roaming for pasture, nomad, pastoral.
νομίζω, **νομῶ**, **ἐνόμῃσα**, **νενόμικα**, **νενόμισμαι**, **ἐνομίσθην**, (1) to use, be accustomed to; **τι**. (2) to be wont, have a custom. Pass. **ὡς νομίζεται**, as is customary. **τὰ νομιζόμενα**, customary rites. (3) to acknowledge, consider, deem, believe. **τὰ καλὰ νομιζόμενα**, what is considered honourable.
νόμιμος, **η**, **ον**, conforming to custom, customary, lawful. **νόμιμα**, customs.
νομίμως, adv. conformably to custom, law, or right.
νόμισμα. **ατος**, **τό** (**νομίζω**), an institution, esp. current coin, money (Lat. *numisma, nummus*).
νομοθετέω (**ῶ**), **ήσω**, to enact, make legal.
νόμος, **ου**, **δ** (**νέμω**), (1) usage, custom. (2) law. **ἐν χειρῶν νόμῳ**, in the dealing of blows ('the dole of blows,' Shakespeare), from **νέμω** = deal out. The words are sometimes rendered 'in the law of hands,' by violence; not perhaps so correctly.
νόος, **ου**, contr. **νοῦς**, **νοῦ**, **δ**, the mind, observation. **κατὰ νοῦν**, according to one's wish. **ἐν νῷ ἔχειν**, to intend, *michi in animo est*. **ἐν νῷ γενέσθαι τινί**, to occur to one, be one's wish.
νόσος, **ου**, **ή**, sickness, disease.
νοστήω (**ῶ**), **ήσω**, to go home, return, come back.
νότος, **ου**, **δ**, the south-wind, the south-west.
νῦν, adv. of time, now, at this moment, *nunc*. **τὸ νῦν**, at the present time. **τὰ νῦν τάδε**, in my present position.
νυν, an enclitic denoting sequence

or inference, so, thus. *φέρε νυν*, come, please. *τίς νυν*; who indeed?

νύξ, νυκτός, ἡ, night, *π.κ. νυκτός*, by night. Synt. § 52. Obs.

νώτον, ου, τό, (1) the back. (2) the ridge of a hill.

Ξ.

ξαναγέω (ῶ), to command the mercenaries. The military term has the Doric *ā*; cp. *λοχαγός*.

ξηνηλασία, ας, ἡ (*ξένος, ἐλαύνω*), a statute for banishing foreigners, an alien act. The Spartans forbade foreigners to settle on their land.

ξενία, ας, ἡ, (1) the right of a guest, hospitality. (2) friendly relations between members of different states.

ξένιος, α, ου, belonging to hospitality. *ξένια, αν*, an entertainment.

ξένος, η, ου, foreign, strange. *ξένη* (sc. *χώρα*), a foreign country.

ξένος, ου, ό, (1) a guest-friend: see *ξενία*. (2) a stranger, foreigner. A common title of address, especially in the mouth of a Spartan. (3) a foreigner who serves for hire, a mercenary.

Ξέρξης, ου, ό, Xerxes, son of Darius and Atossa, king of Persia from 485 to 465, when he was murdered by Artabanus the Hyrcanian, not the Artabanus of ii. 60.

ξίφος, ους, τό, a sword.

ξύλινος, η, ου, made of wood, wooden.

ξύλον, ου, τό, wood, a piece of wood.

ξυν-, Attic for *συν-*.]

Ο.

ό, ἡ, τό, the, the definite article, formerly, in Greek as in English and French, a demonstrative pronoun.

SECOND GREEK READER.

S

ό άνθρω meant not 'the man,' but 'that man,' or 'he, a man.' Relics of this early use frequently appear in classical Greek. *οί μέν —οί δέ*, some, others. *τά μέν, τά δέ*, partly, partly. *ό δέ*, in continued narration, then he. *τοίς δέ ἔαδε*, they resolved. *πρὸ τοῦ*, before this. *ό Ὑστάσπους*, son of Hystaspes, (sc. *υἱός*). Synt. § 33. Obs. 1. *τό ἀπὸ σοῦ*, your view of the case. *τά ἐαυτοῦ*, his own fortunes. For *ό αὐτός*, the same, see *αὐτός*.

ογδοήκοντα, indecl. eighty.

ὅδε, ἧδε, τόδε, demonstr. pron. of the first person, this here, near me, this which I touch or see, this now existing, *hic, haec, hoc*. *τό νῦν τάδε*, my present circumstances. Often, like *hic*, what immediately succeeds, the following. *ἡμῖβeto τοῖσδε*, answered in the following words. *τῇδε*, adv. here, in the following way.

ὁδός, ου, ἡ, (1) way, path, road. (2) journey, march. (3) way, manner, means.

ὀδύνη, ης, ἡ, a pain, pang, of bodily or mental suffering. (*ὀδύρομαι*, to be in pain; *Ὀδυσεύς*, the hero of suffering).

οἶδα, ἧδεν, ἴσθι, εἰδῶ, εἰδείην, εἰδέναι, εἰδώς, I know; imp. I knew. *οἶδε βασιλεὺς εἶναι*, he knows how to be a king. *οἶδε βασιλεὺς ὦν*, he knows that he is a king. *χάριν εἰδέναι*, to acknowledge a favour, be thankful; partic. Synt. § 94. (*ᾤδιδ, video*, wit, unwittingly).

οἰκάδε, adv. for *οἰκόνδε*, homewards.

οἰκέτης, ου, ό, (1) a house-slave, servant. (2) *οἱ οἱ.*, one's household, women, children, and domestics.

οἰκέω (ῶ), ἡσω, ᾤκημαι, (1) to inhabit, dwell, live in. (2) to direct.

- govern, manage; hence *diocese*, the district managed by a bishop.
- (3) Intrans. to dwell, live, be settled.
- οἶκημα**, *ατος*, *τό*, (1) a house, building. (2) room, chamber. (3) shrine.
- οἰκήτωρ**, *ορος*, *ὁ*, an inhabitant, dweller in.
- οἰκία**, *ας*, *ἡ*, a house, dwelling.
- οἰκίζω**, *ιῶ*, *ῥκισμαι*, *ῥκίσθην*, to found, colonise.
- οἰκίον**, *ου*, *τό*, oft. in pl. *οἰκία*, a house, diminutive only in form.
- οικοδομέω** (*ῶ*), *ήσω*, to build a house, build.
- οἶκοι**, adv. at home, *domi*.
- οικονομικός**, *ἡ*, *ὄν*, able to manage a household, economical, frugal. *ἡ οἰκονομική* (sc. *τέχνη*), domestic economy.
- οἶκος**, *ου*, *ὁ*, (1) a house, abode. (2) a household, family, house. (✓*φικ* is widespread in Aryan languages; Lat. *vicus*, *vicinus*, Eng. Nor-wich, Ber-wick, Wick).
- οἰκτρός**, *ά*, *ὄν*, pitiable, deserving pity, miserable.
- οἶμαι** = *οἶομαι*.
- οἰμωγή**, *ῆς*, *ἡ* (*οἶμοι*, alas), wailing, lamentation.
- οἶνος**, *ου*, *ὁ*, wine, *vinum*.
- οἶνοφλυγία**, *ας*, *ἡ* (*φλύζω*, to swell), drunkenness.
- οἶομαι**, *ῥόμην*, *οἰήσομαι*, *ῥήθην*, to think, suppose, imagine. The contr. form *οἶμαι* is often used parenthetically, I suppose.
- οἶος**, *οἶα*, *οἶον*, rel. pron. (Lat. *qualis*), of what kind, what character, such as. *οἶος βλάπτειν*, of a character to injure, likely to injure; n. pl. *οἶα* like *ἄτε*, as, as being, since; often with causal partic. Synt. §§ 54. 88. *οἶός τε*, *οἶα τε*, *οἶόν τε* (retaining the *τε* of the early epic relative, cp. *ἄτε*), able, with infin. *οὐχ οἶός τε*, unable. *οὐχ*
- οἶόν τε*, or *οὐχ οἶά τ' ἐστι*, it is impossible.
- οἶός περ**, *οἶα περ*, *οἶόν περ*, just such as, strengthened from foreg.
- οἶσεσθαι**, fut. inf. mid. *φέρω*.
- οἷστός**, *οὔ*, *ὁ*, an arrow. (*οἶσω*, from the rush of the arrow 'borne' through the air).
- Οἰταῖοι**, *ων*, *οἶ*, the Oetaeans, dwellers in Mount Oeta, a lofty range of hills which separates Greece proper from Thessaly.
- οἶχομαι**, *ῥχόμην*, *οἶχόσομαι*, *ῥχημαι*, to be gone, have gone; opp. to *ἤκω*, to have arrived. Both have the meaning of perfects, and *ἔρχομαι* is used as present for both; partic. Synt. § 93.
- ὀκέλλω**, *ᾠκειλα*, to run a ship aground, bring to land.
- ὀκνέω** (*ῶ*), *ήσω*, imp. *ᾠκνουν*, to hesitate, shrink, scruple; infin.
- ὀκτακόσιοι**, *αι*, *α*, 800.
- ὀκτώ**, indecl. eight, *οκτο*.
- ὀλβιος**, *α*, *ον*, happy, blest, chiefly of external prosperity.
- ὀλβος**, *ου*, *ὁ*, happiness, bliss, wealth.
- ὀλέθριος**, *α*, *ον* (*ὀλεθρος*, ruin, *ὀλ-λυμι*, I destroy), ruinous, suicidal.
- ὀλιγάνθρωπος**, *ον*, with few men, possessing few men.
- ὀλίγος**, *η*, *ον*, adj. of number or quantity, few, small. *ὀλίγοι συμ-βαλεῖν*, too few to engage. *κατ' ὀλίγους*, in parties of few. *ὀλίγον πρότερον*, a short time before; cp. *πολλῶ*. Comp. *ἦσαν* or *μείων*, *ὀλίγιστος*.
- ὅλος**, *ὅλη*, *ὅλον*, whole, entire (Lat. *salvus*).
- Ὀλυμπία**, *ας*, *ἡ* (sc. *χώρα*), Olympia, a district of Elis near the city Pisa.
- Ὀλύμπια**, *ων*, *τά* (sc. *ιερά*), the Olympian games, celebrated every four years by the united Greeks on the plain of Olympia in Elis.
- δμαίμων**, *ον*, *ονος* (*δμοῦ*, *αἷμα*), of

kindred blood, kindred. *ἄνδρες δμ.*, your kinsmen.

δμᾱιχμία, *as*, *ἡ* (*δμοῦ*, *αἰχμή*), a defensive alliance, league.

ὄμηρος, *ον*, *δ* (*δμοῦ*, *ἄρ*, *ἀραρίσκω*), a hostage, pledge.

ὄμιλος, *ον*, *δ* (*δμοῦ*, *ἔλῃ*), a crowd, throng, confusion.

ὄμμα, *ατος*, *τό* (for *ὄπ-μα*, *ὄψομαι*), the eye.

ὄμνυμι, *ὄμοῦμαι*, *ᾧμοσα*, *ὄμώμοκα*, *ὄμώμοσμαι*, to swear, swear by; *ὄμνύναι ὄρκον*, or *ὄμνύναι τοὺς θεούς*.

ὁμογνώμων, *ον*, *ονος*, of one mind, likeminded, harmonious.

ὁμοίος, *α*, *ον*, (1) like, resembling, equal to, a match for, *τινί*. *ἡ ὁμοία* (sc. *δίκη*), like for like. *ἐν ὁμοίῳ ποιεῖσθαι*, to treat in the same way, be equally concerned. (2) *οἱ ὁμοῖοι*, the peers, at Sparta, were all the free members of the state who were eligible to hold office and command.

ὁμοίως, *adv.* equally, in the same way. *ὁμοίως καί*, as well as, *aeque, pariter ac*.

ὁμόκλινος, *ον* (*δμοῦ*, *κλίνω*), sitting on the same couch.

ὁμολογέω (*ᾧ*), *ῆσω*, (1) to agree with; *τινί*. (2) to allow, grant, confess. (3) to come to terms with; *τινί*.

ὁμολογία, *αs*, *ἡ*, an agreement, convention, terms of peace.

ὁμόσε, *adv.* (*δμοῦ*), to the same place, to meet; esp. *ὁμόσε ἰέναι*, *θεῖν*, *χωρεῖν τοῖς πολεμίοις*, to come to close quarters with the enemy; *comminus pugnare*.

ὁμόσπονδος, *ον*, sharing the same libation.

ὁμοτράπεζος, *ον* (*τράπεζα*), seated at the same table.

δμοῦ, *adv.* together, of place or time; in the same place, at once; *simul*.

ὁμοφρονέω (*ᾧ*), (*φρήν*), to be of one mind.

δμόψηφος, *ον*, with an equal vote, the same right to vote; *τινί*.

ὅμως, *adv.* nevertheless, yet, still; *tamen*. *ὅμως* with the principal verb will often show that a preceding partic. should be translated by 'though.' Synt. §§ 86-90.

ὀνειδίζω, *ιᾶ*, to reproach, cast a reproach against; *τί τινι*.

ὀνειδος, *ους*, *τό*, a reproach, shame, disgraceful thing.

ὀνίνημι, *ὀνήσω*, *ᾠνησα*, to benefit, do good to; *τινά*. 2 aor. mid. in opt. and infin. *ὀναίμην*, *ὄνασθαι*, to get good from. *ὄναιο*, may you have a blessing.

ὄνομα, *ατος*, *τό*, (1) a name, reputation. (2) false name, pretext; opp. to *ἔργον*. So *re* is opp. to *nomine*. (*ὄνομα*, epic *ὄνομα* = *ὀ-γνο-μα*; *nomen* = *gnomen*, (*γιν-νώσκω*), that by which a thing is known).

ὀνομάζω, *ᾶσω*, to name, address by name, call a person some thing.

ὀνομαστός, *ἡ*, *όν*, famous, illustrious.

ὄντως, *adv.* (*εἰμί*, *ᾧν*), really, actually.

ὀξύς, *ὀξεῖα*, *ὀξύ*, sharp, keen.

ὀπάων, *ονος*, *ὸδ*, an attendant, servant; poetic and Ionic.

ὀπισθεν, *adv.* behind, at the back. *οἱ ὀπ.* the men in the rear, the rear. *εἰς τὸ ὀπ.* backwards.

ὀπλίζω, *ίσω*, *ὤπλισμαι*. Act. to get ready, equip, arm, train, exercise soldiers. Mid. to make ready, arm, prepare for battle.

ὀπλίτης, *ον*, *ὸδ*, a heavy-armed soldier. His arms were the oblong shield, *ὄπλον*; the spear, *δόρυ*; and the sword, *ξίφος*, for close combat.

ὀπλιτικός, *ἡ*, *όν*, of heavy armed soldiers. *ἡ ὀπλιτική* (sc. *τέχνη*), the art of war.

ὄπλον, *ου*, *τό*, (1) an implement,

- tool. (2) ὅπλα, instruments of war, arms, armour.
- ὁδοαπός, ἡ, ὄν, from what country; used for ποδαπός in indirect questions.
- ὁποῖος, α, ον, of what sort or kind, *qualis*; used for ποῖος in indirect questions.
- ὅσος, η, ον, how many, how large, used for πόσος in indirect questions.
- ὁπότεν, conj. whensoever, as soon as; with subj. related to ὅποτε, as ὅταν to ὅτε.
- ὁπότε, conj. when, whenever; correl. to πότε; when? (1) Simply relative; when, with indic. referring to past time. (2) With opt. of things repeated indefinitely in past time. Synt. § 69. (3) In indirect questions; instead of πότε, when.
- ὁπότερος, α, ον, which of the two, *uter*, used for πότερος in indirect questions.
- ὅπου, adv. of place, where, used as a simple relative, and also in indirect questions.
- Ὀπούντιος, α, ον, from Opus.
- Οπούς, οὔντος, ὁ, Opus, a city of Locri near the coast of the gulf of Euboea.
- ὅπως, relative adv. of manner or final conjunction. I. Relative. (1) As, in such a way as. οὕτω ποιοῦσιν, ὅπως δύνανται, they do as they are able. (2) In indirect language; how, in what way. οὐκ οἶδα ὅπως ἔσται, I do not know how it will be. οὐκ ἔσθ' ὅπως, *fieri non potest ut*, it is impossible that. (3) Of time; as, whenever; with opt. for acts repeated indefinitely in past time. Synt. § 69. II. Final conj. in order that, that. (1) with subj. after a principal verb in primary, opt. after a historic tense. Synt. § 62. (2) ὅπως ἂν, with subj. in such a way that. (3) with consecutive force; so that, in such a way that; with fut. indic. III. ὅπως also, like Lat. *quod*, introduces a statement as to the existence of a fact. ἀκούω ὅπως θάλασσά ἐστι, I hear that there is a sea. Hence οὐχ ὅπως—ἀλλὰ καί, not only, but also.
- ὁράω (ὦ), ἑώραν, ὄφομαι, εἶδον, ἑώρακα, ἑώραμαι or ὤμμαι, ὤφθην, to see. ὄρα, beware, take care; foll. by μή. Synt. § 63. (✓ *For*, ἐφ-*oros*, *ver-eri*, Eng., wary, beware. ✓ ὄπ or ✓ ὄκ, ὄμμα, ὄculus. ✓ *Φιδ*, οἶδα, *video*, wit, wise).
- ὄργανον, ου, τό (ἔργον), an instrument, engine, means to an end.
- ὀργή, ἡς, ἡ, (1) natural impulse, disposition. (2) passion, anger, indignation, fury. From
- ὀρέγω, ξω. Act. to stretch, reach out. Mid. to stretch oneself out, reach at, desire; *τινός*.
- ὀρθιάδε, adv. uphill, from
- ὀρθός, ἡ, ὄν, (1) upright, straight. (2) right, straightforward, true, real, genuine.
- ὀρθόω (ὦ), ὥσω, imp. ὠρθουν. Act. to make straight, set straight. Pass. to be right, succeed, prosper.
- ὄρια, ων, τά (ὄρος), boundaries, frontier.
- ὀρίζω, ῶ, ὠρισμαι, (1) to divide, separate, bound. (2) to determine, appoint, lay down, settle.
- ὄρκος, ου, ὁ, an oath, (ἔρκος, τό, a fence, restraint).
- ὀρμάω (ὦ), ἥσω, ὠρμημαι, ὠρμήθην, (1) Trans. to set in motion. (2) Intrans. to hurry on, hasten, start, fall upon. Mid. and Pass. (1) esp. in part. ὀρμώμενος ἐκ, starting from, making some place a base of operations, head-quarters of an army, *sedem bello deligere*. (2) to desire, be anxious, purpose; *τινός*. Synt. § 43, or infin. Synt. § 75.
- ὄρος, ους, τό, a mountain, chain of hills.

ὄρος, *ov, ὁ*, (1) a boundary, limit, frontier. (2) rule, standard, aim in life.

ὀροφή, *ῆς, ἡ* (ἐρέφω, to roof), a roof.
ὀρρωδέω (*ῶ*), *ῆσω, ὠρρώδηκα*, to be afraid, dread, shrink from; *τινά* or *ὅτι*-clause. (Like *horreo*, *horresco*, a word expressing the *skud-*der of fear).

ὀρύσσω, or **ττω**, *ξω, ὠρυξα, ὀρώρυχα, ὀράρυνγμαι*, to dig, dig through.

Ὀρχομένιος, *ov, ὁ*, a man of Orchomenus.

Ὀρχομενός, *ov, ὁ*, Orchomenus, the name of two ancient Greek cities, one in Boeotia, the other in Arcadia.

ὅς, *ῆ, ὅ*, rel. pron. who, which, that. *ὁ αὐτὸς ὅς*, the same man as. *τὰ αὐτὰ ἃ*, the same things as, *eadem quae*. *ἔστιν οἷ*, there are who, some. *ἔστιν ὅτε*, sometimes. Often after a prepos. attracted into the case of a suppressed antecedent. *εἰς ὃ*, until; *ἐξ οὗ*, ever since, *e quo*. *ἐν ᾧ*, while. *ᾧ*, adv. of place or manner, at which point, where; in which way, as.

ὅσιος, *α, ov*, (1) of things; hallowed, ordained by divine or human law. *ὅσια καὶ νόμιμα*, things appointed by the laws of God and man. *ὅσια καὶ ἱερά*, things belonging to man and consecrated to God, profane and sacred. (2) of persons; pious, devout, pure, sinless.

ὅσος, *η, ov*, rel. pron. of quantity; as great as, as much as, as many as; such as, as, *quantus*. Corresponding to the demonst. *τόσος*, which is seldom expressed. *ὅσοι τινὲς ὄντες*, of what numbers at all they are. *ὅσον*, adv. as far as, as much as. *ὅσῳ*, adv. in as much as, as much.

ὅσοσπερ, *ὄσηπερ, ὅσονπερ*, however much or great, strengthened form of foreg.

ὅστις, *ῆτις, ὅ τι* (1) rel. pron., whoever, whatever. (2) who, which, often with a meaning like *qui* consecutive or *qui* causal in Latin, but foll. by indic. not like the Lat. rel. by the subj. (3) who, which, in indirect questions. Often emphasised by particles; *ὅστις γε, ὅστις δὲ, ὅστις δὴ πῶτε*.

ὅταν, conj. = *ὅτε ἂν*, at such time as, whensoever; subj. Synt. § 61.

ὅτε, rel. conj. corresponding to demonst. adv. *τότε*; when, with ind. for single, opt. for repeated acts in past time. Synt. § 69. *ἔσθ' ὅτε*, there is when, sometimes, now and then; *interdum*.

ὅτε περ, at the very time when.

ὅτι, conj. (1) that, *quod*; introducing an object-clause after verbs of seeing, knowing, hearing, saying. Synt. § 71. (2) causal conj. because, *quia*.

ὅ τι, neut. of *ὅστις*; conj. why, for what reason; in indirect questions. *ὅ τι μή*, except, after a negative assertion. *ὅ τι τάχιστα, ὅ τι τάχος*, as soon as possible, with all speed.

ὅτου, ὅτῳ, } gen. and dat. of *ὅστις*.

οὐ, before a vowel *οὐκ*, before an aspirate *οὐχ*, not; *non*, negative particle. For the uses of *οὐ*, see Synt. § 98, et seq. *οὐ φημί*, I say not, *nego*. *οὐ μὴν οὐδέ*, no, not even.

οὐδαμά, adv. of manner, in no way, no wise.

οὐδαμόθι, adv. of place, in no place, nowhere; *nusquam*.

οὐδαμοῦ, adv. nowhere; *οὐ. εἶναι*, to be nowhere, good for nothing.

οὐδαμῶς, adv. in no wise, not at all; *ἄλλως οὐ*, in no other way.

οὐδέ, (1) conj. coupling clauses; and not, but not. Sometimes repeated, *οὐδέ, οὐδέ*, not even, nor yet; never quite=neither, nor, which

- is *οὔτε, οὔτε*. (2) adv. qualifying single words; not even; *ne—quidem*. Strengthened, *οὐ μὴν οὐδὲ σιγῇ*, nor yet was there even silence; at the same time there was anything but silence.
- οὐδείς, οὐδεμία, οὐδέν*, (1) nobody, no one, nothing; *οὐδὲ εἰς*, not even one. *οὐδέν ὅτι οὐ, nihil non*, indeed everything. (2) good-for-nothing. *οὐδένες ἄρα ὄντες*, mere nobodies after all.
- οὐδέτερος, α, ον*, neither of the two, not either.
- οὐκ*, see *οὐ*.
- οὐκέτι*, adv. no more, no longer, not now; *non iam*.
- οὐκουν*, adv. (1) not therefore, so not. (2) In questions; *nonne*, expecting answer 'yes.'
- οὐκοῦν*, adv. then surely, therefore; affirmative.
- οὖν*, adv. therefore, then; probably for *ἐόν*, uncontr. neuter of *ᾶν*, this being so. *λέγει δ' οὖν, ait tamen*; still he says.
- οὔποτε*, adv. not at any time, never; *nunquam*.
- οὐπω*, adv. not yet; *nondum*; sometimes one or several words are inserted between *οὐ* and *πω*.
- οὐρανός, οὐ, ὁ*, the heaven, heavens, the sky.
- οὐρος, ου, ὁ*, poetic for *ὄρος*, boundary, land.
- οὔτε*, neg. conj. *οὔτε, οὔτε*, neither, nor. *οὔτε* may be followed by a positive clause, introduced by *τε*, which should be translated 'but.'
- οὔτος, αὐτη, τοῦτο*, demonst. pron. this, *hic*. Emphasised by *δή, ἐν τούτῳ δὴ τῷ καιρῷ*, at this very time. *καὶ ταῦτα*, and that too. *τοῦτο μὲν, τοῦτο δέ*; not only, but also; first, again; *quum, tum*. *ταύτην*, at this point, here; in this way.
- οὔτω*, and before a vowel *οὔτως*, demonst. adv. thus, so. *οὔτω* or *οὔτω δὴ*, often introduces the apodosis or principal statement of a long sentence. *οὐδ' οὔτω*, not even thus; *οὐδ' οὔτω χρηστή*, not even rich while it is small.
- οὐχ, οὐχί*, see *οὐ*.
- ὀφείλω, ὀφειλήσω, ὤφελον*, (1) to owe, *τινί τι*. (2) with infin. to be bound to do, ought. (3) *ὡς ὤφελον*, would that I had.
- ὀφελος, τό*, indecl. advantage, use, benefit, *τίνος; ὀpus est*.
- ὄφιν, ὄφεως, ὄ*, a serpent, snake.
- ὄχθος, ου, ὁ*, a hill, mound.
- ὄχος, ου, ὁ (ἐχω)*, a carriage, chariot.
- ὀψέ*, adv. of time: late, late in the day. *ἔως ὀψέ*, until late. *ὀψέ τῆς ἡμέρας*, late in the day; *sero diei*. Synt. § 40.
- ὀψει*, 2 sing. fut. mid. *ὀράω*.
- ὀψιος, α, ον*, late, too late. Comp. *ὀψιαιτέρος, ὀψιαιτάτος*.
- ὀψις, ὀψεως, ἡ (ὀράω, ὄψομαι)*, (1) an appearance, look; *ὄψιν*, in appearance. (2) a sight, thing seen. (3) presence, eyesight; *ἄγειν εἰς ὄψιν*, to bring before his eyes.

II.

- πάθος, ους, τό (πάσχω, παθεῖν)*, anything felt; a suffering, misfortune, calamity (*pathos, pathetic*).
- παιδαγωγός, ου, ὁ*, a kind of tutor, the slave who attended boys on their way to school and home again, an attendant.
- παιδάριον, ου, τό*, a little boy, little child.
- παιδεία, ας, ἡ*, the training of a child, education.
- παιδεύω, σω (παῖς)*, to bring up a child, train, educate, rear.
- παιδίον, ου, τό*, dimin. from *παῖς*, a little child.
- παιδονόμος, ου, ὁ (παῖς, νέμω)*

- superintendent of education; a magistrate in Sparta, and other Dorian states, to direct the education of children.
- παῖς**, *παιδός*, gen. pl. *παίδων*, *ὁ* and *ἡ*, a child, whether son or daughter, also in reference to age, a boy or girl. *Ἰώνων παῖδες*, the sons of the Ionians, the Ionian race. *ἐκ παιδός*, from a child; *a puero*.
- παῖω**, *σω*, *ἐπαισα*, *πέπαικα*, *πέπαισμαι*, *ἐπαίσθην*, to strike, smite.
- πάλαι**, adv. long ago, in olden time. *τὸ π.* in days of old.
- παλαιός**, *ᾧ*, *ὄν* (*πάλαι*), of old date, ancient, belonging to old times. *τὸ παλαιόν*, in ancient times. Synt. § 14. Obs. Comp. *παλαίτερος*, *παλαίτατος*.
- πάλαισμα**, *ατος*, *τό* (*παλαίω*, to wrestle), a wrestling match, a struggle.
- παλαιστρον**, *ας*, *ἡ*, the wrestling-school, gymnasium; part of the ordinary discipline of a Greek school.
- πάλιν**, adv. of place or time; back, backwards; again, anew.
- Παλλάς**, *ἄδος*, *ἡ*, Pallas Athene, the maiden goddess, patron deity of Athens.
- πάμπαν**, adv. from *πᾶς*, wholly, altogether, absolutely.
- παμπληθής**, *ἐς* (*πληθος*), in full multitude, multitudinous, vast.
- παμπολύς**, *παμπολλή*, *παμπολύ*, very many, very great.
- πάμφορος**, *ον*, all-productive.
- Πάν**, *Πανός*, *ὁ*, Pan, a rural god of Arcadia, with goat's feet and shaggy hair. See note on i. 241.
- πανδημεῖ** (*πᾶς*, *δημος*), adv. with the whole people, with all their forces.
- πανηγυρίς**, *εως*, *ἡ* (*ἀγείρω*, *ἀγορά*), a gathering of the whole people, a high festival, solemn assembly.
- πανσελήνος**, *ον*, at the full moon; *ἡ π.* (sc. *ῥα*), the time of full moon, the full moon.
- πανστρατιῶ**, adv. with the whole army, all their forces.
- παντάπῃσι** (*ν*), adv. altogether, wholly, absolutely.
- πανταχόθεν**, adv. from every side, in every way.
- παντελῶς**, adv. (*τέλος*), completely, entirely, absolutely.
- πάντῃ**, adv. in every way, on every side; by all means.
- παντοδαπός**, *ἡ*, *ὄν* (*πᾶς*, term. uncertain), of every kind, of all sorts. *π. γίγνεσθαι*, to assume every shape, try every shift.
- πάντοθεν**, adv. from every side.
- παντοῖος**, *α*, *ον*, of all sorts or kinds, manifold. *π. γίγνεσθαι*, to try every shift, leave no stone unturned; foll. by partic. Synt. § 93.
- παντοῖως**, adv. in every way.
- πάντοσε**, adv. in all directions, on every side.
- πάντως**, adv. altogether, absolutely; at all events, in any case.
- πάνυ**, adv. altogether, quite, absolutely.
- παρά**, prep. with gen., dat., acc.
Gen. (1) from, from the side of, coming from. (2) of the agent; as the source of an action; but not = *ὑπό*, by.
Dat. by the side of, along side of; with, among.
Acc. (1) along side of, beside; implying motion to or simple extension; *παρά βασιλέα*, to the king. *παρά ποταμόν τύνδε*, beside the river here. (2) contrary to, beyond. *παρά λόγον*, contrary to expectation. (3) owing to, in consequence of.
In composition, *παρά* has similar meanings. (1) from, from one to another; *παραδίδωμι*, *παραλαμβάνω*. (2) at the side of; *πάρεμι*, *παρ' ἑστημι*. (3) at the

- side of, the right side; *παραινῶ*, *παρακαλῶ*. (4) more often; at the wrong side, amiss; *παραβαίνω*, *παράγω*, *παράσπονδος*.
- παρα-βαίνω*, *βήσομαι*, *παρ-έβην*; to overstep, transgress.
- παρα-βάλλω*, *βαλῶ*, *παρ-έβαλον*. Act. to throw down. Mid. to throw down in relation to oneself; to risk, expose to hazard.
- παράβολος*, *ον*, hazardous, perilous.
- παρ-αγγέλλω*, *ελῶ*, *παρ-ήγγειλα*, (1) to pass the watchword from man to man. (2) to give orders, command.
- παρα-γίγνομαι*, *γενήσομαι*, *παρ-εγενόμην*, (1) to be at the side of, be near, present with, *τινί*. (2) to come to, arrive. (3) arise, result.
- παρα-γυμνῶ* (*ῶ*), to lay bare, disclose, reveal.
- παρ-άγω*, (1) to lead by, lead across, lead round. (2) to lead astray, mislead.
- παρά-δειγμα*, *ατος*, *τό* (*δείκνυμι*), an example, model, lesson.
- παρα-δίδωμι*, (1) to hand on, give over. (2) give up, surrender. (3) grant, allow.
- παρα-θήκη*, *ης*, *ῆ* (*παρα-τίθημι*, to lay down with), a deposit, pledge.
- παρ-αίνεις*, *εως*, *ῆ*, exhortation, advice, counsel; from
- παρ-αινέω* (*ῶ*), *έσω*, *παρ-ήνεσα*, to recommend, advise, *τινί τι*.
- παρα-καλέω* (*ῶ*), *έσω*, *παρ-εκάλεσα*, to call in or upon, send for, summon; *arcessere*.
- παρα-κελεύομαι*, (1) to order; *παρ-εκέλευστο*, orders had been given. (2) With a reciprocal or mutual sense; to encourage, exhort one another; *alius alium hortari*.
- παρα-κρίνω*, *κέκρῖμαι*, *παρ-εκρίθην*, to draw up alongside of.
- παρα-λαμβάνω*, (1) to receive from, take in hand, take along with.
- (2) to gain, secure. (3) to take up, undertake.
- παρ-αμείβομαι*, *φομαι*, *-ημειψάμην*, to go by, go past, omit.
- παρα-μένω*, *μενῶ*, *-έμεινα*, to stay in one's post, stand fast, hold one's ground, abide by.
- παρα-μυθία*, *ας*, *ῆ* (*μυθέομαι*, to speak to, *παρά*, on the right side), encouragement, comfort, consolation.
- παρίπαν*, or *τὸ παράπαν*, adv. altogether.
- παρα-πίπτω*, *πεσοῦμαι*, *παρ-έπεσον*, to fall in by chance, to come up, happen accidentally.
- παρα-πλέω*, *πλεύσομαι*, to sail past or along, sail along the coast.
- παρ-αρτάω* (*ῶ*), *ήσω*. Mid. (1) to get ready for oneself, equip. (2) to get ready, be ready. Ionic.
- παρα-σκευάζω*, *ἄσω*, *παρ-εσκεύασα*, *παρ-εσκεύασμαι*, *-εσκευάσθην*. Act. to get ready, prepare, provide, furnish. Pass. to get oneself ready, make preparations; foll. by *ὡς* with fut. partic. Synt. § 92.
- παρα-σκευή*, *ῆς*, *ῆ*, preparation, armament.
- παρά-σπονδος*, *ον* (*σπονδή*), contrary to, in violation of a treaty.
- παρα-στάτης*, *ον*, *ὁ* (*παρ-ίστημι*), one who stands by the side, a comrade.
- παρα-τάσσω*, *ξω*, *τέταγμα*, *παρ-ετάχθην*, to draw up side by side, draw up in order of battle.
- παραυτίκα*, or *τὸ παραυτίκα*, adv. immediately, forthwith.
- παρα-φέρω*, to carry along, carry up.
- παρα-φυλάσσω*, to observe closely, keep a close eye upon, *τινά*; foll. by *ἐάν* = in case that.
- παρα-χράομαι* (*ῶμαι*), (*χράομαι*, *παρά*, amiss; cp. *abutor*) to misuse, neglect; in partic. reckless, careless of life.
- παρα-χωρητέον*, verb. adj. one must give place, make room.
- πάρ-εμι* (*εἰμί*), (1) to be present,

- be near, come up, stand by; *ad-esse*, *τινί*. (2) of things; to be near, stand before, be in one's power. *τὸ παρόν, τὰ παρόντα*, present circumstances, state of affairs. (2) Impers.; cp. *ἔξεστι*. *πάρεστί μοι*, it is in my power; *παρῆν*, it was possible; infin. The partic. *παρόν* is used absolutely (Synt. § 15), though it was possible, easy.
- παρείμι* (*εἶμι*), (1) to pass by, march along. (2) to pass into, enter.
- παρέξ*, Ionic adv. or prep. with gen. except, besides.
- παρέξ-έρχομαι*, *-ἦλθον*, to pass by.
- παρέξ-ίημι*, *-ήσω, -ήκα*, to suffer to let go, let pass.
- παρ-έρχομαι*, (1) to go alongside of, pass by. (2) to pass in, enter.
- παρ-έχω*, *παρ-είχον, παρ-έξω*, or *παρα-σχίσω, παρ-έσχον*, (1) to furnish, supply, afford. (2) to make; foll. by partic. Synt. § 94. (3) Impers. *παρέχει τινί*, it is in one's power, it is allowed; esp. in partic. used absolutely (Synt. § 15), *παρέχον, παρασχόν*, when it is in your power.
- παρ-ηγορεύω* (*ᾶ*), (*ἀγορεύω*), to address, exhort, talk over.
- παρ-ῆκε*, 3 sing. 1 aor. *παρ-ίημι*; unless, as in iii. 61, imp. of
- παρ-ήκω, ξω*, to extend, stretch along.
- παρ-ῆν*, imp. *παρείμι* (*εἶμί, sum*).
- Παρθένιον, ου, τό*, Mount Parthenium, a mountain range containing an important pass between Argos and Tegea; at the pass the height is about 2000 feet. Though the name is derived from Artemis, the mountain is sacred to Pan.
- παρθένος, ου, ῆ*, a maiden, girl. The maiden goddess, Athene.
- παρίζω*. Act. properly, to seat one beside another; but both Act. and Mid. to sit down beside another, *τινί*.
- παρ-ίημι*, (1) to let fall, let pass, suffer to enter or go through. (2) pass over, omit, leave out. (3) yield, allow, give up, *νίκην τινί*.
- παρ-ίστημι*. Trans. tenses; to place beside; Mid. bring over to one's side. Intrans. tenses; (1) to stand beside, befriend, be at hand. (2) Impers. of thoughts, to come to one's mind, suggest itself, occur to one, *τινί*. Synt. § 21.
- παρ-οικέω* (*ᾶ*), to dwell beside, live near.
- παρ-οινία, as, ῆ* (*παρά, amiss*), drunken violence.
- παρ-οίχομαι*, to pass by, be over or spent.
- πάρως*, adv. before. Ionic.
- πᾶς, πᾶσα, πᾶν, παντός, πάσης, παντός*, g. pl. m. *πάντων*, dat. *πᾶσι*, all, the whole, every. *πᾶς τις*, every one, every body. *τὰ πάντα*, in everything. *τῷ παντί*, in every respect.
- πάσχω, πείσσομαι, ἔπαθον, πέπονθα*, to suffer, endure; opp. to *δράω* or *ποιέω*. *πέπονθα*, in pres. sense, I suffer, am subject to. (*√παθ*, *πάθος*; *πάσχω* = *πάθ-σκ-ω*, the *χ* retaining the asp. of the dropped *θ*, *patior, passus*).
- πάταγος, ου, ὁ* (*πατάσσω*, to knock), clatter, din, clash of arms.
- πατήρ, πάτερ, πατέρα, πατρός, ρί*, d. pl. *πατράσι, ὁ*, a father; *pater*.
- πάτρα, as, ῆ*, a house or family, the members of which traced their descent to a common ancestor; *gens Fabia, gens Claudia*, etc.
- πατρίς, ἰδος, ῆ* (sc. *γῆ*), native land, father-land, country; *patria*.
- πατρόθεν*, adv. from a father, on the father's side.
- πατρῶος, α, ον*, descending from father to son, hereditary.
- πάτρως, ων, ω, φ*, a father's brother, uncle by the father's side; *patruus*.
- παύω, σω, ἔπαυσα, πέπαυκα, πέπαυ-*

- μαι, ἐπαύσθην**, Act. to bring to an end, make to stop, check, keep back from, *τινά τινος*. Mid. and Pass. to stop, cease, give over, say no more, *τινός*, Synt. § 44, or partic. § 93.
- Παφλάγων, ονος, ὁ**, a Paphlagonian.
- πεδῖον, ου, τό (πέδον, the ground)**, a plain, level ground.
- πεζός, ἡ, ὄν (πέδον, ποῦς)**, on foot, going on land; of infantry opp. to cavalry, or of land opp. to sea forces. *ὁ πεζός* (sc. *στρατός*), the land army. *πεζῇ*, by land, or on foot.
- πειθαρχία, as, ἡ**, obedience to command, obedience.
- πειθῶ, οὖς, ἡ**, obedience, persuasion, power to persuade; *suada, suadela*.
- πείθω, σω, ἐπεισα, πέπεικα, πέπεισμαι, ἐπέισθην**, 2 perf. *πέποιθα*, (1) Act. to persuade, prevail upon, win over, *τινά*. (2) Mid. obey, hearken to, listen to, *τινί*. Synt. § 20. (3) *πέποιθα*, to trust, rely on, have confidence in, *τινί*.
- πειράομαι (ῶμαι), ἀσῶμαι, πεπείραμαι, ἐπείρασθην**, the perf. and aor. pass. in middle sense, (1) to make trial of, have experience of, make an attempt upon, *τινός*. (2) to attempt; infin. Synt. § 76, or partic. § 93.
- Πεισιστρατίδαι, αν, οἱ**, the Peisistratids, or family of Peisistratus, who were exiled from Athens in B. C. 510. The name is derived from Peisistratus, the son of Nestor, from whom the family claimed to be descended. See note on i. 157.
- πίεσσομαι, fut. mid. either of πᾶσχω, or of πείθω**.
- πελάζω, πελῶ, ἐπέλασσα, πέπλημαι, ἐπλάσθην**, to come near, approach; poetic word, from
- πέλας, adv. or prep. with gen. near, close to**.
- πέλεκυς, εως, ὁ, d. pl. πελέκεσι**, an axe or hatchet with a double edge; a carpenter's, not a soldier's weapon. Hence the proverb, to fight *οὐ δόρασιν ἀλλὰ καὶ πελέκεσι* = to fight to the last.
- Πελοπόννησος, ου, ἡ (Dor. Πελοπόννασος)**, Peloponnesus, the Morea. Pelops, son of Tantalus, was said to have settled in the country, coming from Asia.
- πελταστής, ου, ὁ**, a targeteer, light-armed soldier bearing the *πέλτη* or targe.
- πελτοφόρος, ου, ὁ = foreg.**
- πέμπτος, η, ου, fifth**.
- πέμπω, ψω, ἐπεμψα, πέπομψα, ἐπέμφθην**, (1) to send, send forth. (2) to convoy, conduct.
- πένης, ητος, ὁ (πένομαι, to labour)**, a poor man.
- πενθέω (ῶ), ἥσω, to lament, mourn for**.
- πένθος, ους, τό**, grief, sorrow, mourning for the dead (connect with *πάθος*).
- πενία, as, ἡ (πένομαι, to labour)**, poverty, need, want.
- πεντάκις, adv. five times**.
- πεντακισμύριοι, αι, α, 50,000**.
- πεντακόσιοι, αι, α, 500**.
- πέντε, indecl. five**. (Lat. *quinque*, Sansc. *panchan*. Punjab = the land of five rivers.)
- πεντετηρίς, ιδος, ἡ (πέντε, ἔτος)**, a festival celebrated every four years, such as the Panathenaea at Athens.
- πεντήκοντα, indecl. fifty**.
- πεντηκόνταρχος, ου, ὁ**, a commander of fifty men.
- πεντηκοντήρ, ἥρος, ὁ**, a commander of fifty, an officer in the Spartan army.
- πεντηκόσιοι, αι, α, Ionic and epic for πεντᾱκόσιοι**.
- πεπόνθαμεν, perf. ind. πᾶσχω**.
- περ, an enclitic part. adding emphasis to the word which it follows**. See *ὅσπερ, ὅτεπερ, ὥπερ*,

ἤπερ, οἶός περ. With a partic. it gives the meaning 'although.'

πέραν, adv. or prep. with gen., on the other side, across. τὸ πέραν, the opposite side.

πέρας, ἄτος, τό, an end, completion.

πέρθω, πέρσω, ἔπερσα, 2 aor. ἔπρθον, to waste, sack, destroy; poetic word.

περί, prep. round about, with gen., dat., acc. Gen. about, for the sake of, in respect of; sometimes after its case, when it is written περί. ἀρετῆς περί, in courage. ὧν περί, for the sake of which.

Dat. round about, about, for.

Acc. (1) round about an object, near, close to. περὶ ἕνα ἕκαστον, to each single one. οἱ περὶ τὴν Ἑλλάδα Ἕλληνες, the Greeks about Greece, opp. to those of Asia or Sicily. (2) in reference to, concerned with. (3) of time; about. περὶ λύχνων ἀφάς, about lamplighting time.

περι-αγγέλλω, to carry orders round.

περι-άγω, to lead round.

περι-γίγνομαι, (1) to be superior to, conquer, surpass. (2) to survive, remain over, escape; *superesse, superstes esse, salvus evadere*.

περί-ειμι (εἰμί), (1) to surpass, τινός. (2) to remain over, outlive, survive. Cp. foreg.

περί-ειμι (εἶμι), to go round, τι. Synt. § 9.

περι-έπω, -εἶπον περι-έψω, 2 aor. περι-έσπον, inf. περι-σπεῖν, περι-έφθην, to treat, handle; *κακῶς, τραχέως*; Ionic word. Cp. ἔπομαι.

περι-έρχομαι, to come or go round, go about.

περι-έχω. Act. to embrace, hold fast, surround. Mid. to cleave fast to, cling to, τινός; persist in; infin. Cp. ἔχω, ἔχομαι.

περι-ημεκτέω (ᾶ), to be indignant, impatient; Ionic word.

περιϋδεῖν, 2 aor. infin. περιοράω.

περικυκλόμαι (οὔμαι), to encompass, surround an enemy.

περι-λέπω, to strip off all round.

περί-οδος, ου, ἡ, (1) a going round, circuit, counter-march. (2) γῆς περίοδος, a map, chart of the world.

περι-οικέω (ᾶ), to dwell round about or near, τινά.

περι-οικίς, ἶδος, ἡ, neighbouring; fem. form of

περι-οικος, ου, dwelling round, neighbouring. οἱ π. the neighbours. In Laconia, the Perioeci were the free inhabitants of the country towns, who enjoyed civil but not political liberty. Their persons were free, and their property was protected by law, but they were governed by the Spartans, not by themselves.

περι-οπτέον, one must overlook, endure, suffer; verb. adj. from

περι-οράω (ᾶ), περι-εώραν, περι-ύσομαι, περι-εἶδον, to overlook, permit, suffer; partic. Synt. § 93.

περι-πίπτω, πεσοῦμαι, περι-έπεσον, to meet with, fall in with, τινί. Synt. § 21, esp. meeting a disaster.

περι-πλέω, πλεύσομαι, to sail round, double, τι.

περι-ποιέω (ᾶ). Act. to preserve, save, keep safe. Mid. to win, gain something for oneself.

περι-σπερχέω (σπέρχομαι, to be in haste), to be very indignant; Ionic.

περι-σταδόν (ἵστημι), adv. round about.

περι-στέλλω, ελᾶ, περι-έστειλα, (1) to wrap round, cloak over, dress a body for burial. (2) protect, defend, stand by, τινά.

περι-σχίζω. Act. to slit. Mid. to divide and flow round, encircle.

περι-χαρής, ἐς, overjoyed, very glad.

- Περσεῖδαι**, ὦν, οἱ, sons of the Persians; poetic for Πέρσαι.
- Πέρσης**, ου, ὁ, a Persian; οἱ Πέρσαι, *Persae*, the Persians.
- Περσικός**, ἡ, ὁν, Persian, ὁ πόλεμος ὁ Π. the war with Persia.
- Περσιστί**, adv. in the Persian language, in Persian: cp. Ἑλληνιστί, Ἑβραϊστί.
- πέτρος**, ου, ὁ, a piece of rock, boulder, stone. (Hence the name Peter, the rock).
- πεύσεται**, fut. ind. **πυνθάνομαι**.
- πη**, enclitic adv., in some way.
- πηδάω** (ῶ), ἤσω, to leap, jump, spring.
- πῆμα**, ατος, τό (πάσχω), suffering, misery.
- πημαίνω**, ανῶ, ἐπήμνηα. Act. to harm, hurt. Pass. to suffer harm.
- πηχυαῖος**, α, ον, a cubit long.
- πῆχυς**, εως, ὁ, (1) the fore-arm. (2) the space from the elbow to the point of the little finger; a cubit, a foot and a half.
- πιέζω**, πίεςω, ἐπίεσα, πεπίεσμαι, ἐπίεσθην, to press, weigh down, press hard upon, distress, τινά.
- πικρός**, ά, ὁν, bitter, painful.
- πίμπλημι**, πλήσω, ἐπλήσα, πέπληκα, πέπλημαι, ἐπλήσθην. Act. to fill, fill full of, τί τινος. Pass. be full of, τινός.
- πίναξ**, ἄκος, ὁ, a board; the plate or tablet on which the map of Aristagoras was engraved; *tabula*.
- πίνω**, πίομαι, ἐπίον, πέπωκα, πέπομαι, ἐπόθην, (1) to drink. (2) Pass. of rivers; to be drunk. (ποτόν, πῶμα; *potus, poculum*.)
- πίπτω**, πεσοῦμαι, ἔπεσον, ἐπέτωκα, (1) to fall, fall down; fall in battle. (2) to fall to the ground, be ruined; *jacere*. (3) to fall, as dice; to turn out, end. (√πετ; πίπτω = πι-πέτ-ω; εὐπετής).
- πιστεύω**, σω, (1) to put faith in, rely on, trust, believe, τινί. (2) believe, be confident that a thing is so; acc. with infin.
- πίστις**, εως, ἡ, (1) faith, trust, good faith: *fides, fiducia*. (2) a security, assurance. **διδόναι σφίσι λόγον καὶ πίστιν**, to exchange discussion and assurances.
- πιστός**, ἡ, ὁν (πείθω), to be trusted, faithful, true; of persons or things. τὸ πιστόν, a pledge, security, warrant.
- πιστότης**, ητος, ἡ, good faith, faithfulness, honesty.
- πιστῶς**, adv. faithfully, truly, in good faith.
- Πιτῶνῆς**, ου, ὁ, an inhabitant of Pitana; ὁ Πιτανάτων λόχος, the division of Pitana. See note on iii. 290.
- πλανητέον**, verb. adj. from **πλανάομαι**, to wander, one must go abroad.
- πλάσσω** or **ττω**, πλάσω, ἐπλάσα, (1) to shape, mould, form. (2) to fabricate, forge, invent; *figere*.
- Πλαταιαί**, ὦν, αἱ, Plataea in Boeotia.
- Πλαταιεύς**, εως, ὁ, a Plataean. οἱ Πλ. the Plataeans.
- Πλαταιῆς**, ἰδος, ἡ (sc. γῆ), the land, territory of Plataea.
- πλατύς**, εἶα, ὅ, wide, broad; level, open ground. (Lat. *planus*, Eng. flat).
- πλέθρον**, ου, τό, a plethrum, measure of length, 100 feet; the sixth part of a stade.
- πλείστος**, η, ον, superl. of **πολύς**, most, a great deal. τῇ γνώμῃ **πλείστος** εἰμι, I am most inclined to the opinion.
- πλείων**, ον, ονος, neut. **πλέον**; n. and acc. pl. contr. **πλείους**, **πλείω**, comp. of **πολύς**, more, greater, larger. οἱ **πλείους**, the greater number, majority. ἐπὶ **πλέον**, to a greater extent, further. τὸ **πλέον**, for the most part. **πλέον** ἢ, more than. **πλέον** ἔχειν,

- φέρεισθαι, to have an advantage, come better off, be superior to.
- πλεονεκτέω** (ᾠ), ἤσω (πλέον, ἔχω), to claim more than one's share, be greedy or grasping; *τινός*. Opp. to *μειονεκτέω*.
- πλευρόν**, οὐ, τό, a rib; pl. the side.
- πλέω**, *πλεύσομαι*, ἔπλευσα, to sail, travel by sea. (√πλεφ; *pluit*, *pluvia*, Eng. flow, flood.)
- πληγή**, ἥς, ἡ (πλήσσω), a blow, stroke; pl. a beating, whipping. (Lat. *plūga* is borrowed from the Greek, not derived from a similar root.)
- πλήθος**, οὐς, τό (πίμπλημι), (1) multitude, number. (2) main body, mass. (3) quantity, size, extent.
- πληθώρα**, ας, ἡ, fulness. ἀγορᾶς πλ. full-market time, the hours before midday.
- πλήν**, adv. or prep. with gen. but, except.
- πληρής**, ἐς, οὐς, (1) full, full of, *τινός*. (2) at the full; full, sufficient.
- πληρώω** (ᾠ), ὥσω, to make full, fulfil.
- πλησίον**, adv. or prep. with gen. near, close to, hard by. Comp. *πλησιαίτερον*, αἵτατα.
- πλησίος**, α, ον, near, neighbouring. Comp. *πλησιαίτερος*, αἵτατος.
- πλησιόχωρος**, ον, neighbouring; οἱ πλ. the neighbours.
- πλησμονή**, ἥς, ἡ (πίμπλημι), over-eating, satiety, fulness.
- πλήσσω**, ξω, ἐπληξα, πέπληγα, πέπληγμαι, ἐπλάγην or ἐπλήγην, to strike, beat, smite; (*plango*, *planctus*.)
- πλίνθινος**, η, ον, made of bricks; from
- πλίνθος**, ου, ἡ, a brick; *later*.
- πλεῖον**, ου, τό (πλέω), a ship, vessel. πλ. ἱππαγωγά, transport ships; πλοῖα μακρά, ships of war.
- πλόος**, ου, ὁ, contr. πλοῦς, πλοῦ (πλέω), a sailing, voyage.
- πλούσιος**, α, ον, rich, wealthy; rich in, *τινός*; from
- πλούτος**, ου, ὁ (πίμπλημι), wealth, riches, treasure.
- ποδαπός**, ἡ, ὅν, from what country?
- ποθέω** (ᾠ), to long for, desire; regret what is lost, *τι*; *desiderare*.
- πόθος**, ου, ὁ, longing, desire, regret; *desiderium*.
- ποῦ**, adv. whither? *quo*? ποῖ γῆς; where in the world? Synt. § 40.
- ποι**, enclitic adv. to some place; *aliquo*.
- ποιέω** (ᾠ), ἤσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην. Act. (1) to make, do, compose, create; *ποιεῖν τινά τι*, to do something to a person. Synt. § 8. *ποιεῖν ἱερά*, to offer sacrifice; *sacra facere*. (2) to see to it, endeavour; *id agere*; foll. by ὅπως. Synt. § 64. Mid. to make for oneself, imagine. *συμφορὰν π.* to consider as a misfortune. *δεινὰ π.* to be indignant or reluctant.
- ποιητέος**, α, ον, what must be done; *ποιητέον*, we must do.
- ποιητής**, οὐ, ὁ, a maker, poet. The poet is the maker, or creator of thoughts, language, and verse.
- ποικίλος**, η, ον, (1) wrought in many colours, embroidered. (2) intricate, obscure (*pingo*, *pictus*).
- ποιός**, α, ον, (1) direct inter. of what kind? of what sort? *qualis*? (2) used in indirect questions for ὅποιος.
- πολεμαρχέω** (ᾠ), to be Polemarch.
- πολέμαρχος**, ου, ὁ, (1) the Polemarch, or third archon at Athens, who was in early times commander of the army. See note on i. 279. (2) At Sparta, the commander of a *μύρα*, or sixth division of the army.
- πολεμέω** (ᾠ), ἤσω, to be at war, make war against, *τινί*.
- πολεμικός**, ἡ, ὅν, (1) of persons;

fit for war, warlike. (2) of things; connected with war; τὰ π. affairs of war, warlike duties, the art of war.

πολέμιος, α, ον, belonging to an enemy, hostile; οἱ π. the enemy. ἡ **πολεμία** (sc. χώρα), the enemy's country. τὰ π., the art of war.

πόλεμος, ου, ὁ, war, battle; *bellum*. μάχη = *proelium*, *rugna*.

πολιορκέω (ῶ), ἤσω, ἐπολιορκήθην (πόλις, ἔρκος, a fence), to besiege, set siege to; *obsidēre*.

πόλις, εως, ἡ, a city, country, state, centre of government. τὰ τῆς πόλεως, state affairs; κατὰ πόλεις, according to their several states. (Distinguish from χώρα, land; πατρίς, native country; ἄστυ, place where men dwell, collection of houses).

πολιτικός, ἡ, ὄν, (1) befitting a free man, public-spirited, patriotic. (2) τὸ πολιτικόν, opp. to σύμμαχοι, composed of free citizens, your countrymen. (3) belonging to the state, public; opp. to οἰκεῖος, domestic; or ἴδιος, private.

πολλάκις, adv. (πολύς), many times, often.

πολλαπλάσιος, α, ον, many times more, many times larger.

πολλαχῇ, adv. of time or manner, often, in many ways.

πολλαχού, adv. of place, in many places; rarely of time, often.

πολυάργυρος, ον, rich in silver.

πολυδάπανος, ον (δαπάνη, expense), expensive, extravagant.

πολύκαρπος, ον, rich in fruit, with rich harvests.

πολυπραγμονέω (ῶ), to be πολυπράγμων, busy about many things, inquisitive, to meddle, interfere.

πολυπρόβατος, ον, rich in sheep or cattle.

πολύς, πολλή, πολύ, πολλοῦ, πολλῆς, (1) of number; many, much. (2) of extent; great, large, to a

great extent. (3) of time; long. (4) of sound; loud. **πολλά καὶ ἀγαθά**, many blessings; *multa et praeclara*. πολὺ as adv. much, very, far. ὥς τὸ πολὺ, as a rule. πολὺ μᾶλλον, far more. τὰ πολλά, in a great measure. πολλῷ, by far, much; often qualifies comparatives or superlatives. Comp. **πλείων**, **πλείστος**. (πίμ-πλημι; *plus, plerumque*.)

πολυτέλεια, ας, ἡ, costliness, extravagance.

πολυτελής, ἐς, οὖς (τέλος, an expense), costly, expensive.

πονέω (ῶ), to labour, suffer toil.

πόνος, ου, ὁ (1) work, toil, labour. (2) battle, combat, conflict. (3) distress, suffering.

πόντος, ου, ὁ, the sea, the open sea.

πορεύω, σω, ἐπορεύσα, ἐπορεύθην. Act. to convey, carry. Mid. with aor. pass. to go, march, start, be on the way.

πορθέω (ῶ), ἤσω (πέρθω), to waste, spoil, plunder.

πορθμός, οὔ, ὁ, a strait, narrow sea, firth.

πορίζω, ἔσω, ἐπόρισσα, πεπόρισμαι, ἐπορίσθην, to provide, supply, furnish for oneself.

πόρος, ου, ὁ, (1), a passage, straight; ἐν πόρῳ, in the way of passage. (2) a way or means, device, resource.

Ποσειδῶν, ὄνος, ὁ, (1) Poseidon, the god of the sea. Corinth, and the temple at the Isthmus, was the chief seat of his worship. (2) A statue of Poseidon.

πόσις, ιος, ὁ, a husband, spouse.

πόσις, εως, ἡ (πίνω), drinking, draught; παρὰ τὴν π. over their cups.

πόσος, η, ον, how much? how many? *quantus*?

ποταμός, οὔ, ὁ (πίνω, ἐ-πό-θην), river.

πότε, when? at what time? *quando*?

ποτέ, indef. (1) at some time, ever, *χρόνῳ ποτέ*, in time at last. *αἰί ποτε*, evermore. (2) once; *quondam*.

πότερος, α, ον, which of the two? *uter?* properly in direct, but used also, instead of *ὁπότερος*, in indirect questions. The neuter, *πότερον*, *πότερα*, introduce the first member of a double interrogation, the second being introduced by *ἤ*, *πότερον*, *ἤ*, whether, or; *utrum*, *an*.

ποτόν, οὐ, τό (neut. of *ποτός*, verb. adj. from *πίνω*), what is drunk, drink.

ποῦ, adv. where? *ubi?* *ποῦ γῆς*; *ubi terrarum?* where in the world? Synt. § 40.

που, enclitic adv. (1) of place; anywhere, somewhere. (2) of manner; in some degree, in any way. (3) of inference; I believe, no doubt, surely, undoubtedly.

πούς, *ποδός*. ὁ, the foot; *pes*. *κατὰ πόδα τινός*, close behind, at one's heels.

πράγμα, ατος, τό (*πράσσω*), (1) a deed, act; opp. to *ὄνομα*, a pretence, or *λόγος*, a word. (2) an affair, business, thing; *res*, *negotium*. (3) Pl. *πράγματα*, affairs, circumstances, state affairs. (4) trouble, annoyance, difficulty. *πράγματα ἔχειν*, have one's hands full, enough to do. *πράγματα παρέχειν*, to give trouble.

πραγματεύομαι, to busy oneself, take trouble.

πρανής, ἐς, οὖς, with face downwards, head foremost, down-hill; *pronus*.

πράξις, εως, ἡ (*πράσσω*), an action, doing, result, issue; *ai π.* business.

πρᾶος, ον, fem. *πραεῖα*, gentle, good-tempered.

πραότης, ητος, ἡ, gentleness, sweetness of temper.

πράσσω, ξω, *πέπρᾱχα*, *πέπραγμα*,

ἐπράχθην. (1) Trans. to do, achieve, accomplish. (2) Intrans. *εὖ, κακῶς πράσσειν*, to be in a certain condition, fare well or ill, be successful or unsuccessful.

πρέπω, (1) to become, be suited to, *τινί*. (2) Impers. it is fitting, suitable, right, proper; *decet*.

πρεσβεία, ας, ἡ, an embassy, position of ambassador.

πρεσβευτής, οὐ, ὁ, an ambassador, a post for which old men were commonly chosen. Pl. *οἱ πρέσβεις*, not *πρεσβευταί*.

πρεσβεύω, σω, to be an elder, an ambassador, serve on an embassy. *ἐπρεσβεύοντο*, men came on embassies.

πρεσβυς, εως, ὁ, an old man; in pl. ambassadors, see *πρεσβευτής*. Comp. *πρεσβύτερος*, *ύτατος*. *οὐδὲν πρεσβύτερον ἔχειν*, to consider nothing more important, to be firmly bent upon; *nihil antiquius habere*.

πρὶν, adv. or conj. before. (1) adv. often *τὸ πρὶν*, before, formerly, heretofore. *ὁ πρὶν χρόνος*, former time. (2) conj. with aor. ind. or opt. if this mood is required, and also with aor. infin. though seldom if dependent on a negative clause. (3) *πρὶν ἂν*, with subj. referring to future time, and after a negative clause. (4) *πρὶν ἤ*, with infin. Synt. § 78.

πρό, prep. with gen. (1) of place; in front of, before. (2) of time; before, previous to; *πρὸ τοῦ*, before this. *πρὸ πολλοῦ*, long before. (3) of preference; sooner than, rather than.

προ-αγορεύω, σω, to speak before all, publish, proclaim, make known; *palam edicere*; to issue a general order; *πόλεμον προ-αγ.* to declare war.

προ-άγω, to lead forward, induce.

προ-αίρέομαι (*οὔμαι*), (1) to choose

- for oneself, prefer. (2) propose, purpose.
- προ-ακούω, σομαι, -ακήκοα**, to hear beforehand.
- προ-βαίνω, προὔβαινον, προὔβην**, to go on, advance, go forward.
- προ-δευμαίνω**, to fear beforehand, *τι*.
- προ-δίδωμι, προὔδωκα, προὔδδθην**, (1) to give over, to betray, surrender, *τί τινι*. (2) to act the traitor.
- προ-εδρία, as, ἡ (ἔδρα)**, the seat of dignity, front seat.
- προ-ειδώς**, partic. *πρόοιδα*.
- πρό-εimi (εἶμι)**, to go forward, advance.
- προ-εἶπον**, used as aor. of *προ-αγορεύω*, the other tenses being taken from *προ-εράω*, to order, proclaim, ordain by public proclamation; infin. Synt. § 76.
- προ-ειρημένος**, see *προεράω*.
- προ-ελαύνω, -ελῶ, προελήλαμαι**. Act. to drive on, ride forward. Pass. impers. *ὡς πρόσω τῆς νυκτὸς προελήλατο*, when night was far advanced.
- προεξ-αἵσσω**, to run out in front, dart forward from the line.
- προεξ-ανίστημι**. Mid. to start in front of the line.
- προεξ-έδρα, as, ἡ**, a raised seat, chair of state.
- προ-ερέω (ῶ), -εἶρηκα, -εἶρημαι, προὔρρηθην**, (1) to say beforehand; *προειρημένος*, before mentioned. (2) As fut. and perfects of *προαγορεύω*, to proclaim publicly, give general orders.
- προ-έρχομαι, προ-ἦλθον, προ-ελήλυθα**, (1) to go forward, advance. (2) to prosper, succeed. Cp. *προχωρεῖν*.
- προ-έσταντε**, perf. *πρόιστημι*.
- προ-ετοιμάζομαι**, to prepare previously for one's own use.
- προ-έχω, προ-εἶχον, προ-έξω, προ-έσχον**, (1) Trans.; to hold before.
- (2) Intrans. to be eminent, excel, be before others.
- προ-ηγέομαι (οὔμαι), ἡσομαι**, to go in front, lead the way, *τινί*; see *ἡγοῦμαι*.
- προ-θυμέομαι (οὔμαι), ἡσομαι**, to be *πρόθυμος*, ready, eager, public-spirited, to exert oneself.
- προθυμία, as, ἡ**, readiness, activity, loyalty to a cause, devotion, public spirit.
- πρόθυμος, on, lit.** with the heart to the front, ready, eager, active, devoted, public-spirited.
- προθύμως**, adv. readily, actively, heartily, with all their heart.
- προτίζομαι**, to sit in front, in the front seat.
- προ-τίημι**. Act. (1) to send forward, send on. (2) to give up. Mid. (1) to give up, betray. (2) throw up or away, abandon.
- προτίστημι**, (1) Trans. tenses; to set over. (2) Intrans. tenses (see *ἵστημι*), to stand before, be chief, be foremost, *τινός*. Synt. § 49.
- πρό-κειμαι**, (1) to be set forth, laid on the table. (2) of opinions; to be delivered, proposed. (3) to lie or be set before one, as a prize to be fought for.
- προ-κηρύσσω, or ττω**, to herald, proclaim publicly, publish.
- προ-λαμβάνω, λήψομαι, προὔλαβον**, (1) to receive before others, be first to receive. (2) to be beforehand with, anticipate, *τινά*.
- προ-λέγω, προ-εἶπον, προ-εἶρημαι**, (1) to foretell, predict. (2) to name previously, mention before.
- προ-ναυμαχέω (ῶ)**, fight at sea in defence of.
- πρόνοια, as, ἡ**, foresight, forethought.
- πρό-οἶδα, προ-ᾔδειν, προ-ειδώς**, to know beforehand, have previous knowledge.
- προ-οράω (ῶ), προ-εἶδον**, (1) to see

beforehand, foresee. **τι.** (2) to have forethought, be provident.

προ-πέμπω, ψω, προὔπεμψα, (1) to send forward. (2) to conduct, attend, escort.

προ-πλέω, προ-έπλευσα, to sail forward, sail to the front.

προ-ποιέω (ῶ), plpf. pass. **προῖπε-ποιήμην,** to make previously, make ready.

πρός, prep. with gen., dat., acc.; also used as adv. Gen. motion from; on the side of, towards; **πρός πατρός,** on the father's side. **πρός ἑσπέρας,** towards the west; *ab occidente.* **πρός ἀνδρῶν,** at the hands of men. **πρός θεῶν,** in presence of, by the gods.

Dat. rest in a place. (1) at, near, beside. (2) in addition to; **πρός τοῦτοις,** in addition to this.

Acc. motion towards. (1) towards, to, in reply to, against. (2) in reference to, touching; **πρός ταῦτα,** therefore. **πρός βίαν,** by violence. (3) compared with; *prae.*

πρός is also used as an adv. = besides, in addition. In composition it has the meanings (1) towards; **προσάγω, προσέρχομαι,** &c. (2) in addition; **προσαπόλλυμι, προσκτάομαι.** (3) close proximity; **προσγίγνομαι.**

προσ-άγω, -ήγαγον. Act. to bring up, lead on. Mid. to bring over to one's side, win over.

προσ-αίρέομαι (οὔμαι), αὐτῷ τινά, choose some one for an ally.

προσ-απόλλυμι. Act. to lose in addition. Mid. to perish besides.

προσ-άπτω, ψω, προσήψα, to tie to, fasten to; bestow upon, contrast to, **τί τινι.**

προσ-βάλλω, (1) Trans. ; to put to, assign to, gain for, **τί τινι.** (2) Intrans. ; to assault, assail, attack, **τινί.**

προσ-βολή, ἥς, ἥ (προσβάλλω), an assault, attack.

προσ-γίγνομαι, to attach oneself to, be added to.

προσ-δαπανάω (ῶ), to spend besides.

προσ-δέομαι, δεήσομαι, (1) to require besides, **τινός.** (2) to beg from another, **τί τινος.**

προσ-δέχομαι, ξομαι, (1) to accept, admit, allow. (2) to await, expect; acc. and fut. infin.

προσ-δηλέσμαι, (οὔμαι), ἥσομαι, to ruin besides; Ionic.

προσ-εθίζω. Act. to accustom another. Mid. to accustom oneself to a thing, **τινί.**

πρόσ-εμι (είμι), to be added, attached, belong to, **τινί.**

πρόσ-εμι (είμι), (1) to come forward, approach. (2) attack, assault; **τινί** or **ἐπί τινα.**

προσ-ελαύνω, -ελῶ, -ήλασα, usu. intrans. to ride up.

προσ-έρχομαι, -ἤλθον, to come to, come forward, approach, **τινί.**

προσ-εχής, ἐς, οὖς (προσέχομαι), near, close to, bordering upon, **τινί.**

προσ-έχω, (1) to put in a ship to land, **ναῦν** often omitted. (2) **τὸν νοῦν τινί;** turn one's attention to, be engaged in, **νοῦν** often omitted. Mid. to attach oneself to, **τινί.**

προσ-ήκω, (1) to belong to, be proper to. (2) to be related to, **τινί.** (3) Impers. it belongs to, is the duty of, concerns. **τὸ προσήκον, id quod decet or convenit,** propriety.

πρόσθεν, adv. of place or time, or prep. with gen., before, in front of; **εἰς τὸ πρόσθε φεύγειν,** to flee straight on. Before, formerly; **ὁ πρόσθε χρόνος,** former time.

προσ-θῆ, 2 aor. subj. mid. προστίθηναι.

προσ-ίημι, Mid. **προσ-ίεμαι,** to let come near one, put up with, approve of.

- προ-ίστημι**, (1) Trans. tenses ; to place or set beside. (2) Intrans. tenses ; to stand by, stand at one's side, *τινί*. Synt. § 21.
- προ-κάθημαι**, (1) to sit by a person's side, remain at court. (2) to sit down before a town, lay siege to ; *obsidēre*.
- προσ-καλέω** (*ῶ*), *έσω*, **προσ-εκάλεσα**. Act. to call in, summon. Mid. to call to one's help, summon to aid.
- πρόσ-κειμαι**, (1) to lie beside or upon. (2) to press upon, attack, pursue closely, distress.
- προ-σκοπέω** (*ῶ*), *σκέφωμαι*, *πρόσ-σκεψάμην*, to reflect beforehand, provide for, *τι*. *προσσκεψάμενος*, after previous reflection.
- προσ-κτάομαι** (*ῶμαι*), *κτήσομαι*, to gain over, win to one's side.
- προσ-λαμβάνω**, to receive in addition, take to oneself.
- προσ-μίγνυμι**, *μίξω*, **προσ-έμξα**, intrans. (1) to engage with, join battle with, *τινί*. Synt. § 21. (2) to land at, arrive, touch at.
- προσ-ναυπηγέω** (*ῶ*), to build additional ships.
- πρόσοδος**, *ου*, *ή*, (1) an approach, onset, attack. (2) income, rent, revenue, returns ; *reditus*, *proventus*.
- προσοισόμενος**, fut. part. mid. **προσ-φέρω**.
- προσ-ορμίζω**. Act. to bring a ship to anchor near. Mid. to anchor near.
- πρόσορος**, *ον* (*ῥος*), adjoining, bordering upon, *τινί*. Synt. § 23.
- προσ-πίπτω**, *προσ-έπεσον*, (1) to fall upon, assault. (2) of things ; to befall, beset, fall upon.
- προσ-πταίω**, *σω*, (1) to stumble upon, strike upon, be wrecked upon. (2) to fail, be defeated.
- προσ-τάσσω**, or *ττω*. Act. to ordain, order, command. *τινί τι*. Pass. of the thing ordered or levied. *τοῖς δὲ ἵπποις προσετέτακτο*, *alii equi imperati erant*, others had been ordered to supply cavalry ; on others cavalry had been levied.
- προσ-τίθηναι**. Act. (1) to put to, add to, place. (2) to impose upon, inflict. (3) to add. Mid. (1) to attach oneself to. (2) to agree with, consent, *τινί*.
- προσ-φέρω**, *-οίσω*, **προσ-ηνέχθην**. Act. to bring up, apply to, *τινί τι*. Pass. with fut. mid. (1) to be borne towards, to attack with a charge, assault, approach, *τινί*. Synt. § 21. (2) to conduct oneself towards, behave to, *πρός τινα*.
- προσ-χωρέω** (*ῶ*), *ήσω*, (1) to come over to. (2) to assent to, agree to.
- πρόσω**, adv. or prep. with gen. (1) forwards ; *λέγει πρόσω, τὸ πρόσω*, or *εἰς τὸ πρόσω*. (2) With participative gen. Synt. § 40. *πρόσω τῆς νυκτός*, far on in the night. *πρόσω ἀρετῆς*, far on, at a high point in virtue. (3) at a distance, far off. As prep. *οὐ πρόσω τῆς Σπάρτης*, not far from Sparta. Comp. *προσώτερω*, *προσωτάτω*.
- πρόσωπον**, *ου*, *τό* (*ὤψ*, the face, *ὄψομαι*), the face, look ; *κατὰ πρόσωπον*, in front, facing, *τινός*.
- προσ-ωφελέω** (*ῶ*), to assist besides, help, aid.
- προτεραίος**, *α*, *ον* (*πρότερος*, *πρό*), on the day before ; *τῇ προτεραιᾷ* (sc. *ἡμέρᾳ*), on the day before.
- προτερέω** (*ῶ*), *ήσω*, (1) to be before, at the head of. (2) to go forwards ; *προτερεῖν τῆς ὁδοῦ*. Synt. § 40. (3) Opp. to *ὕστερῶ*, to be in good time, to be early. From **πρότερος**, *α*, *ον*, before, sooner, previous. *πρότερον*, as adv. before, earlier. *πρότερον ἢ*, with infin. Synt. § 78.
- προ-τίθηναι**, *θήσω*, *προὔθηκα*, (1) to

- set before, bring forward, set up as a prize. (2) to publish, make publicly known.
- προ-τιμάω** (ῶ), ἤσω, to prefer in honour, esteem, regard.
- προφασίζομαι**, to make an excuse, τι. Synt. § 6. From
- πρόφασις**, εως, ἡ (φήμι), a pretence, excuse; **πρόφασιν**, ostensibly.
- προ-φέρω**, to bring forward, propose, suggest.
- προ-φυλάσσω**, or **ττω**. Act. to keep guard before. Mid. to be on one's guard against.
- προ-χωρέω** (ῶ), ἤσω, (1) to go forward, advance. (2) to go on well, succeed, **τινί**. Synt. § 17.
- πρυτανεία**, as, ἡ (**πρύτανις**, a president), the presidency, chief command.
- πρωτῖ** (**πρό**) adv. early, early in the day; with part. gen. Synt. § 40. Comp. **πρωϊαίτερον**, **πρωϊαίτατα**.
- πρῶρα**, as, ἡ (**πρό**), the fore part of a ship, prow.
- πρωτεύω**, σω, to be first, hold the first place.
- πρῶτος**, η, ον (**πρό**, **πρότερος**), first, foremost; **εἰς τὰ πρῶτα**, in the highest degree. **τὰ πρῶτα** (sc. **ἄθλα**), the first prize, first rank, is used as a subst. referring to men; **ὡν Αἰγινητῶν τὰ πρῶτα**, being in the highest position among the Aeginetans. **τὸ πρῶτον**, at the first, originally. **πρῶτον**, **πρῶτα μὲν**, in the first place, first of all; corresponding to **ἔπειτα** or **ἔπειτα δέ**, *deinde*, in the second place.
- Πυθία**, as, ἡ (sc. **Ἱέρεια**), the Pythian priestess of Apollo at Delphi, who delivered the responses of the oracle.
- πυθόχρηστος**, ον (**Πυθώ**, Delphi, **χράω**), delivered by the Pythian god.
- πυκνός**, ἡ, ὄν, close, crowded, thick, numerous, frequent.
- Πύλαι**, ὡν, αἱ, the Gates; the name given to the pass of Thermopylae, as it was the entrance to Greece from the north.
- πύλη**, ης, ἡ, a gate, a city-gate; opp. to **θύρα**, a house-door.
- πυνθάνομαι**, **πέυσομαι**, **ἐπυθόμην**, (1) to make enquiries, enquire. (2) to learn by enquiry, to learn, **τί τινος**. Synt. § 47, or by infin. Synt. § 79.
- πῦρ**, **πυρός**, τό, fire. (Lat. *pruna*; Eng. fire.)
- πύργος**, ου, ὁ, a tower, defence.
- πυρόω** (ῶ), ὠσω, to burn, set on fire; poetic word.
- πυρπολέω** (ῶ), to waste with fire; Ionic.
- πυρσός**, οὔ, ὁ (**πῦρ**), a beacon, bale-fire.
- πυρφόρος**, ου, ὁ, the firebearer, the priest in the Lacedaemonian army who kept the sacrificial fire which was never allowed to go out. His person was inviolable, hence the proverb, of an utter rout, **ἔδει μηδὲ πυρφόρον ἐκφυγεῖν**.
- πω**, enclitic particle, up to this time, as yet; usu. with neg. **οὐ** or **μή**, from which it is sometimes separated by one or two words.
- πωλέω** (ῶ), ἤσω, to sell; opp. to **ᾠνούμαι**, to buy.
- πῶς**, interrog. adv. how? in what way? *qui? quomodo?* used in direct questions, and also, instead of **ὅπως**, in indirect. Synt. § 71.
- πως**, enclitic indefinite adv. in some way, in any way; at all, by any means.

P.

ῥαδιος, α, ον, easy, **ῥάων**, **ῥαστος**. **ῥαδιουργέω** (ῶ), (1) to act thoughtlessly, recklessly, offend. (2) to be slothful.

ῥαδιουργία, *as, ἡ*, (1) unscrupulousness, recklessness, want of principle. (2) love of ease, sloth.

ῥαδίως, *adv.* easily, without difficulty. *Comp.* **ῥᾶον**, **ῥᾶστα**.

ῥᾶον, see *foreg.*

ραπίζω, *ἰὼ* (**ραπίς**, **ραβδός**, *ἡ*, a rod), to strike with a stick, beat, flog.

ῥαστώνη, *ης, ἡ* (**ῥάδιος**, **ῥᾶστος**), rest, leisure, inactivity, idleness.

ῥάχις, *εως, ἡ*, (1) the back, spine. (2) a mountain-ridge.

ῥέζω, **ρέξω**, *ἔρρεξα*, to do, act, *τινά τι*. *Synt.* § 8. Poetic word.

ρεῖθρον, *ου, τό* (**ρέω**), a river, stream.

ρέπω, **ρέψω**, (1) to incline downwards, of a scale. (2) to preponderate, prevail; *πλείστον ῥ.* to draw down the scale very much, have very great weight.

ρέω, *ἔρρεον*, **ρεύσομαι**, 2 aor. pass. *ἔρρυν*, to flow, run, stream. (*ῥεῖθρον*; *Lat. rivus.*)

ῥήγνυμι, **ρήξω**, *ἔρρηξα*, *ἔρρωγα*, I am broken, *ἔρρηγμαι*, *ἔρράγην*, (1) to break. (2) break an enemy's line. (*√Fραγ. frango.*)

ῥήμα, *ατος, τό* (**ῥῶ**, **ῥηθέν**), (1) a thing spoken, a word. (2) a command, a law.

Ῥηνεα, *as, ἡ*, Rhenea, a small island close to Delos.

ῥῆσις, *εως, ἡ* (**ῥῶ**, **ῥηθέν**), a saying, speech.

ρίπτω, *ψω*, *ἔρριψα*, *ἔρριφα*, *ἔρριμμαι*, *ἔρριφθην*, to throw, hurl.

ρύομαι, **ρύσομαι**, *ἔρρυσάμην*, to draw to oneself, rescue, save, deliver, *τι*. *Cp.* **ῥύω**.

ρύπαίνω (**ρύπος**, **τό**, dirt) to defile. *Pass.* to become dirty.

ῥώμη, *ης, ἡ* (**ῥώννυμι**), strength, might.

ῥώννυμι, **ῥώσω**, *ἔρρωμαι*, *ἔρρώσθην*, *usu.* in *Pass.* (1) to be strengthened, be strong. (2) to be cheered, comforted. *Cp.* *comfort*

= *confortari, cum fortis*. The partic. *ἔρρωμένος* is used as *adj.* = strong. *Comp.* *ἔρρωμενέστερος, -έστατος*.

Σ.

σαθρός, *ά, όν*, rotten, unsound.

Σάκαι, *ών, οί*, the Sacae, a Scythian tribe, who supplied the Persians with cavalry.

σάκκος, *ου, ό*, a sack, a bag.

Σαλαμίς, *ίνος, ἡ*, Salamis, the island and town, nearly opposite Athens.

Σάρδεις, *εων, αί*, Sardis, the capital of Lydia, and subsequently the seat of Persian rule in Asia Minor.

σαντοῦ, *σαντῆς*, or *σεαυτοῦ. σεαυτῆς*. *contr.* for *σοῦ αὐτοῦ, σοῦ αὐτῆς*, reflexive pronoun of second person.

σαφηνίζω, *ἰὼ*, **εσαφήνισα**, to make known, explain.

σαφής, *ές, οὐς*, clear, plain, distinct.

σαφῶς, *adv.* clearly, undoubtedly.

σέβω or **σέβομαι**, (1) to honour, worship, *τινά*. (2) to act with piety.

σεισμός, *οῦ, ό* (**σείω**), a shaking; esp. an earthquake; *terrae motus*.

σείω, *σω*, **ἔσεισα**, **σέσειμαι**, *ἔσεισθην*, to shake, esp. by earthquake.

σεμνός, *ἡ, όν* (**σέβω**), (1) revered, venerable. (2) proud, haughty.

σεμνύνω, to exalt, magnify. *Mid.* to take pride in.

σημα, *ατος, τό*, (1) a sign, mark. (2) watchword, signal. (3) tomb.

σημαίνω, *άνῶ, ἐσημηνα*, (1) to show by a sign, make known, give news, announce, declare, *τί τι*. (2) to give a sign or order; esp. the signal for battle. (3) Apparently impers. (but *sc. ό σαλπικτής*, the trumpeter), *σημαίνει*, the signal is given.

σημεῖον, *ου, τό*, (1) a mark, sign.

(2) signal, standard. (3) token, indication.

σθένος, *ους*, τό, strength, might.

σιγάω (ῶ), ἡσομαι, to be silent, keep silence.

σιγή, ἡς, ἡ, silence; **σιγῇ**, in silence.

σιδηρεὺς, ἑως, ὁ, a worker in iron, a smith.

σίδηρος, *ου*, ὁ, iron.

Σιδώνιος, *α*, *ον*, Sidonian, belonging to Sidon, one of the oldest Phoenician cities.

σίνομαι, (1) to damage, hurt, annoy.

(2) pillage, plunder; two acc. Synt. § 8.

σίνος, *ους*, τό, hurt, harm, mischief.

σιτέω (ῶ), ἡσσω, to feed, **τινά**, Mid. **σιτούμαι**, to feed upon, eat.

σιτίον, *ου*, τό, usu. pl. **σιτία**, *ων*, food, provisions, bread.

σίτος, *ου*, ὁ, pl. **σίτα**, *ων*, wheat, corn; food, provisions, bread.

σιωπάω (ῶ), ἡσομαι, to remain silent, keep silence; *tacere*.

σιωπή, ἡς, ἡ, silence.

σκέλος, *ους*, τό, the leg.

σκέπη, ἡς, ἡ, covering, shelter; *ἐν σκέπῃ*, under shelter from.

σκευάζω, ἄσω, *ἐσκεύασμαι*, *ἐσκενύσθην*, (1) to prepare, make ready. (2) to equip, arm, furnish, supply with necessities.

σκευοφορικός, ἡ, ὄν, composed of camp-followers.

σκευοφόρος, *ου*, ὁ (*σκεύος*, *ους*, a vessel, *φέρω*), a camp-follower, sutler; attendants on the wealthier *ὀπλίτης*, who carried his arms and shield.

σκηνή, ἡς, ἡ, a tent.

σκηνόω (ῶ), to live in a tent; settle, live.

σκήπτρον, *ου*, τό, a sceptre, staff, emblem of royal power; (*scipio*).

σκήπτω (*σκήπτρον*). Act. to prop. Mid. to prop oneself up, allege as an excuse.

σκιά, *ας*, ἡ, a shadow, shade.

σκιάζω, ἄσω, to throw a shadow over; cover, spread over.

σκιδναμαι, collateral form of *σκεδάννυμαι*, to be dispersed, scattered. **σκυλεύω**, *σω*, to strip the arms from a slain enemy; *spoliare*.

σκύλον, *ου*, τό, usu. pl. **σκύλα**, arms or spoil stripped from a slain enemy; *spolia*. (*σκύλλω*, to flay.)

σκυτεὺς, ἑως, ὁ, a boot-maker. (*σῦτος*, τό, a hide. Lat. *cutis*, Eng. hide.)

σμηκρός, ἁ, ὄν, old Att. for *μικρός*, little, small, narrow.

σός, *σῆ*, *σόν*, thy, thine, your; *tuis*.

Σούνιον, *ου*, τό, Sunium, the headland which forms the south-east point of Attica. The lofty rock, which forms the coast-line, was crowned by a temple to Athena. A few columns still remain, which have given rise to the modern name, Cape Kolonnes.

Σούσα, *ων*, *τά*, Susa, on the Choaspes, the royal city of the Persians. In the Bible, Shushan the palace. The name means, the lily, the city of lilies.

σοφία, *ας*, ἡ, (1) wisdom, intelligence. (2) cleverness, adroitness, skill.

σοφός, ἡ, ὄν, (1) wise. (2) clever, adroit, cunning, crafty, shrewd.

σπάνιος, *α*, *ον* (*σπάνις*, scarcity), rare, scanty, seldom found.

σπανίως, adv. seldom.

Σπάρτη, ἡς, ἡ, Sparta or Lacedaemon, the capital of Laconia. See note on v. 236.

Σπαρτιάτης, *ου*, ὁ, a Spartan.

σπείρω, *σπερῶ*, *ἐσπείρα*, *ἐσπαρκα*, *ἐσπαρμαι*, *ἐσπάρθην*, (1) to sow seed. (2) to sow, plant a field. (3) to scatter. (Lat. *spargo*.)

σπείσαιοτο, I aor. mid. opt. from

σπένδω, *σπέισω*, *ἐσπείσα*, *ἐσπείσμαι*, *ἐσπέισθην*. Act. to pour a libation. Mid. to pour a libation for oneself, make a treaty. *σπ. εἰρήνην*, concludes a peace.

σπεύδω, σω, (1) Trans. ; to press on, further, promote zealously. (2) Intrans. ; to make haste, show eagerness or zeal.

σπονδή, ἥς, ἡ, a drink-offering, libation. **σπονδαί,** the libations made by both sides, a solemn treaty, truce. (**σπένδομαι.** Lat. *spondeo, sponsio*, the solemn contract of marriage.)

σπουδάξω, άσσομαι, έσπούδακα, (1) Trans. ; to do a thing with eagerness, be busied with, **τι.** (2) Intrans. ; to make haste, be careful, in earnest, seek after, pursue.

σπουδαίος, α, ον, (1) of persons ; earnest, active, devoted ; hence, good, excellent. (2) of things ; important, serious. (3) good, useful.

σπουδαστέος, α, ον, verb. adj. from **σπουδάζω,** to be earnestly sought after.

σπουδή, ἥς, ἡ, (1) haste, speed. (2) trouble, pains, attention, eagerness. (3) earnestness, anxiety, serious purpose. **σπουδῇ,** in earnest.

στάδιον, ου, τό (ἵστημι), a settled standard, of length ; a stade, nearly a furlong, about 202 English yards, the eighth of a Roman mile.

στάθμη, ἥς, ἡ (ἵστημι), the carpenter's line ; cp. **κανών ; norma et regula.**

στασιάξω, άσω, to quarrel, rise in rebellion, form parties ; from

στάσις, εως. ἡ. (1) a party, a seditious party, a faction. (2) sedition, dissension, disunion, discord. (From **ἵσταμαι,** to stand up and rally round each other, stand in discontented circles ; cp. *sed-itio*.)

στασιώτης, ου, ό, a member of a party, a partisan.

στέιχω, 2 aor. έστέχον, to march, go forward, be on the way. Ionic.

στέλλω, στελῶ, έστειλα, έσταλκα, έσταλμαι, έσάλην. Act. (1) to

set in order, arrange, array. (2) send forth, despatch. Pass. to prepare an expedition, start, set forward.

στενόπορος, ον, with a narrow passage, narrow ; **τὰ στενόπορα,** the narrow ground, defiles.

στενός, ἡ, όν, narrow, close, confined. **τὰ στενά,** the narrow ground, the pass. Comp. **στενώτερος, στενώτατος.**

Στενύκληρος, ον, ό, Stenyclarus, a city and plain in Messenia.

στέργω, ξω, έστοργα, (1) to love, the natural love of parent and child, husband and wife. (2) to be contented with, satisfied with, acquiesce in ; **τὰ παρόντα.**

στερέω (ῶ), στερήσω, έστέρησα, έστέρημαι, έστερήθην, for pres. act. **στερίζω** is commonly used. Act. to deprive, bereave, rob of, **τινά τιнос or τινά τι.** Pass. to lose, be deprived of, **τινός.**

στέφανος, ον, ό (στέφω, to encircle), a crown, wreath ; the crown of victory.

στεφανώ (ῶ), ὦσω, έστεφάνωμαι. Act. to crown, wreath. Mid. to put on a crown, of men about to sacrifice. or Spartans preparing for battle.

στήσομαι, fut. mid. ἵστημι.

στίβος, ου, ό (στείβω, to tread), a path, track ; **κατὰ στίβον,** on the track.

στίφος, ου, τό (στείβω, to press close), (1) close array, body of the army. (2) resistance, attempt to rally.

στολή, ἥς, ἡ (στέλλω), attire, dress, cloak.

στόλος, ου, ό (σέλλω), an armament, array, army.

στόμα, ατος, τό, the mouth ; **κατὰ στόμα,** face to face ; **στόμασι,** with their teeth.

στόχος, ου, ό, a mark.

στρατεία, ας, ἡ, an expedition.

στράτευμα, *ατος, τό*, (1) an expedition. (2) an armament. army.

στρατεύω, *σω*. Act. or Mid. to be on service, join an expedition. *ὅσα ἐστρατεύσατο*. all his expeditions.

στρατηγέω (*ῶ*), *ήσω*, to be *στρατηγός*, general, to command; *τινός*, but also *τινί*; cp. *ἡγείσθαι*. Synt. § 20. Obs.

στρατηγικός, *ή, ὄν*, (1) of things; fit for, becoming a general. (2) of persons; able to command.

στρατηγός, *οὔ, ὁ* (*στρατός, ἄγω*), (1) leader of an army, a general. (2) At Athens, after the expulsion of the Peisistratidae, and establishment of the ten tribes, the name Strategist was given to the ten magistrates annually elected for the conduct of the government. See note on i. 235.

στρατηλασία, *ας, ή* (*στρατός, ἐλαύνω*), an expedition, campaign; Ionic.

στρατηλάττω (*ῶ*), (*ἐλαύνω*), to lead an army to the field, make an expedition. Ionic and poetic.

στρατιά, *ᾱς, ή*, an army, esp. land force.

στρατιαρχός, *οὔ, ὁ*, a general, commander of an army.

στρατιώτης, *ου, ὁ*, a soldier.

στρατιωτικός, *ή, ὄν*, belonging to, fit for soldiers; *τὰ στρατιωτικά*, the duties of soldiers.

στρατοπεδεύω, Act. or Mid. to encamp, take up a position; *castra metari*.

στρατόπεδον, *ου, τό*, (1) a camp, encampment. (2) line, order of battle. (3) a squadron, army.

στρατός, *οὔ, ὁ*, an army, host.

στρεπτός, *οὔ, ὁ* (*στρέφω*, to twist), a twisted collar; *torques*.

στρεπτοφόρος, *ον*, wearing a collar or necklace; *torquatus*.

σύ, σέ, σοῦ, σοί, thou, you; often strengthened, *σύ γε, σέ γε. σε, σου, σοι* are enclitic, except for the sake of special emphasis.

συγ-γιγνώσκω, συγ-γνώσσομαι, συ-έγνων, (1) to judge with, consent, agree. (2) to acknowledge. allow. (3) to feel with a person, pardon, forgive, *τί τινι*; *ignoscere culpam alicui*.

συγγνώμη, *ης, ή*. fellow-feeling, forgiveness, pardon.

συγγυμναστής, *οὔ, ὁ*, one to wrestle with, a match at wrestling.

σύγ-κειμαι, (1) to lie together, be fitted together. composed of. (2) Impers.; to be agreed on; *τὸ συγκείμενον*, the place agreed on.

συγ-κομίζω, *ῖσω*. Act. to carry together, convey along with. Mid. to gather for oneself.

συγ-κύπτω, *ψω*, to bend together, lay their heads together, act in concert.

συγ-κυρέω (*ῶ*), *κυρήσω* or *κύρσω*, (1) to meet with, *τινί*. (2) to happen, occur. Ionic and poetic.

συγ-χέω to pour together, confound, trouble, confuse.

συγ-χώννυμι, *χώσω, συν-έχωσα, συγ-κέχωσμαι*, (1) to cover with earth or stones. (2) to destroy, throw down, leave in ruins.

συλάω (*ῶ*), *ήσω*, (1) to strip off, a person of his arms, *τινά τι*. Synt. § 8. (2) to pillage, plunder.

συλ-λαμβάνω, λήψομαι, συν-έλαβον, (1) to lay hold of, seize; *corripere*.

(2) to comprehend, embrace; cp. *ὡς συνελόντι εἰπεῖν*. (3) to bring together, rally. Mid. to take part with another, help, assist. *τινί τινος*.

συλ-λέγω. Act. to gather together, collect. Pass. to assemble.

συλλογή, *ης, ή*, an assembly.

σύλλογος, *ου, ὁ*, a gathering, concourse, assembly; *ποιεῖσθαι*, to call, *διαλύειν*, to dismiss an assembly.

συν-βαίνω, βήσομαι, συν-έβην, (1) to come together, agree. (2) of events; to turn out, happen, occur; usu. impers. *συμβαίνει, συνέβη*.

- συμ-βάλλω**, (1) Trans. ; to bring or throw together, to match one against another ; *committere*. (2) Intrans. ; to come to blows, fight with, give battle to ; *pugnam committere*, *manus conserere*. (3) Mid. ; to put together for oneself, to conjecture, infer. Cp. *cogitare* = *co-agitare*, *conjectare*, of the action of the mind.
- συμ-βολή**, *ῆς, ἡ*, an encounter, battle, engagement.
- συμβουλευώ**, *σω*. Act. to advise, counsel, *τί τινι*. Mid. to deliberate.
- συμβουλία**, *ας, ἡ*. advice, counsel.
- σύμβουλος**, *ου, ὁ*, an adviser, counsellor.
- συμ-μαχέω** (*ῶ*), *ῆσω*. to be a *σύμμαχος* or ally, to fight with, side with, help, assist, *τινί*.
- συμμαχία**, *ας, ἡ*, an offensive and defensive alliance.
- σύμμαχος**, *ον (μάχη)*, fighting with, in alliance with ; *οἱ σ.* the allies.
- συμ-μίγνυμι**, or *μίσγω, ξω, συν-έμιξα, συν-εμίγην*, (1) Trans. ; to mix or mingle with, communicate, *τί τινι*. (2) to come to blows, contend with, *τινί*.
- συμ-πάρεμ**, to be present at the same time, together.
- σύμπας**, *σύμπᾶσα, σύμπαν*, altogether, all at once. *τὸ σύμπαν*, adv. on the whole, in general, altogether.
- συμ-πίπτω, πεσοῦμαι, συν-έπεσον**, (1) to fall or close together, meet in battle. (2) to meet with, *τινί*. (3) Of accidents ; to fall upon, happen to ; often impers. *συν-έπεσε*, it fell out, happened.
- συμ-πλέκω, ξω**. Act. to twine or twist together. Pass. to be intertwined or linked together in close struggle.
- συμ-προπέμπω**, to join in escorting.
- συμ-φέρω, συν-οίσω, συν-ήνεγκα, συν-ηνέχθην**, (1) Trans. ; to bring together, collect. (2) Intrans. ; and usu. impers. to be of use, of advantage, *τινί. τὸ συμφέρον, τὰ συμφέροντα*, advantage, profit, interest.
- Mid. with pass. aor. (1) to meet in battle. (2) to be agreed. (3) Of events ; to turn out, happen.
- συμ-φορά**, *ας, ἡ (συμφέρω (2), συμ-φέρομαι (3))*, (1) an event, chance, circumstance ; *συμφοραὶ βίου*, the accidents of life. (2) Usu., a mischance, misfortune, disaster, calamity ; *clades*.
- συμ-φέρω** (*ῶ*), to bring or carry together, to collect.
- σύμ-φορος**, *ον*, useful, profitable ; proper, fit.
- συμ-φόρως**, adv. with advantage.
- σύν**, old Att. *ἔύν*, prep. with dat. with, together with, along with, in company with, *cum*. *σύν Λεωνίδῃ*, under Leonidas. In composition, (1) referring to the person as subject. *συναποθνήσκειν*, to die with ; or as object, *συναπολλύναι*, to destroy some one along with others. (2) referring to the thing, completing the action, *σύν* gives force to the original verb ; *συλλαμβάνω*. *σύν* becomes *συμ-* before labials ; *συν-* before gutturals ; *συν-* before *λ* ; *συν-* before *ρ* ; *συν-* before *σ*, as *συνσίστια* ; but *συν-* before *σ* foll. by a consonant, as *συστρατεύω*.
- συν-άγω**, 2 aor. *συν-ἤγαγον*, (1) to gather together, draw close. (2) to straiten, narrow.
- συν-αίρῶ** (*ῶ*), *ῆσω, συν-εἶλον*, to bring together, seize all at once, comprehend. *ὥς συνελόντι εἰπεῖν*, to speak briefly. Synt. § 17. Obs. 2.
- συν-αμφότερος**, *α, ον*, both together.
- συν-άπας, συν-ἀπᾶσα, συνάπαν**, all together, universal ; strengthened for *άπας*.
- συν-αποθνήσκω, συναπέθανον**, to die together with.

συν-απόλλυμι, 2 aor. mid. **συν-απολόμην**. Act. to destroy together with. Mid. to perish along with.

συν-άπτω, **ψω**, to join together; **μάχην συν**, to join battle.

συν-διακινδυνεύω, to fight to the last with, share the final struggle with.

συν-έβη, 2 aor. **συμβαίνω**.

σύν-ειμι, (**εἰμί**), to be with, live with, associate with, **τινί**.

σύν-ειμι (**εἶμι**), to come together, face each other.

συν-εκπίπτω, to fall out together; of votes, to happen to agree.

συν-ελευθερόω (**ῶ**), to join in freeing, help to set free.

συν-ελκυστέον, one must draw together; verb. adj. from

συν-έλκω, **συν-έλξω**, **συν-είλκῃσα**, to draw together, draw into one.

συν-έντα, 2 aor. part. **συν-ίημι**.

συν-έρχομαι, **συν-ἦλθον**, to go along with, come together, meet, unite.

σύν-εσις, **εως**, **ἡ** (**συνίημι**), judgment, understanding, sagacity, mother-wit.

συνθήκη, **ης**, **ἡ** (**συντίθημι**), an agreement, treaty, covenant, convention.

συν-θραύω, **συν-τέθραυσμαι**, to break in pieces, shatter, shiver,

συν-ίημι, **συν-ήσω**, **συν-είμαι**. aor. **συν-ἦκα**, **συν-ές**, **συν-ῶ**, **συν-είην**, **συν-εῖναι**, **συν-είς**. (1) to send together. (2) Of the mind; to put things together, perceive, understand, mark, be aware of.

συν-ίστημι, **συ-στήσω**, **συν-έστηκα**, (1) Trans. tenses; to unite, gather together. (2) Intrans. tenses; to be united, stand together, conspire together, form a coalition. (3) to join in fight, quarrel, dispute. (4) to be engaged with, involved in; to be the position of affairs.

σύν-οιδα, **συν-ῆδειν**, to share knowledge, **τί τινι**; to know something in some one's favour.

συν-ταράσσω, **ξω**, to throw into complete confusion, stir up, afflict, disturb, destroy.

συν-τείνω, (1) Trans.; to stretch together, draw tight. (2) Intrans.; to direct one's powers to an end, exert oneself; tend towards, contribute to.

συν-τίθημι. Act. to put together, frame, build. Mid. to put together for oneself, arrange, make an agreement with.

σύν-τομος, **ον** (**συν-τέμνω**), cut down, short; **ὁδός σ.** a short cut.

συν-τρέχω, **συν-έδραμον**, to run together, to assemble.

σύν-τροφος, **ον** (**τρέφω**), brought up with, living with, familiar to. **τῇ Ἑλλάδι πενία σύντροφος**, poverty is homeborn to Greece.

συν-τυγχάνω, **συν-έτυχον**, (1) to meet with, fall in with, **τινί**. **ὁ συντυχών**, the first person who meets you, any one. **τὸ συντυχόν**, any thing ordinary, common, bad. (2) to befall, happen to, **τινί**.

συν-τυχία, **ας**, **ἡ**, an accident, chance, event.

συν-υφαίνω, 1 aor. pass. **συν-υφάνθην**, to weave together; of a plot; **ὥστε ταῦτα συνυφανθῆναι**, so that this web was woven, this plot contrived.

Σύριοι **ων**, **οί**, the Syrians.

συρ-ράσσω, **ξω**, **συν-έρραξα**, to dash together, close with.

συρρέω, **συρρεύσομαι**, **συνερρύηκα**, to flow, stream together.

συσκευάζω, **ᾶσω**. Act. to prepare. Mid. to pack up one's baggage, get oneself ready.

συσκήνιον, **ον**, **τό**, the public tables of the Spartans, the common meal; called also **συσσίτια**; see **φιλία**.

σύσκηνος, **ον** (**σκήνη**), dwelling in

one tent ; a mess-mate, comrade ; *contubernalis*.

οὐσκηνώ (*ō*), (1) to live in the same house. (2) have the same tent or quarters.

οὐστάσις, *εως, ἡ* (*συνίσταμαι*), a conflict, close combat, thick of battle.

οὐστρατεύω, Act. or Mid. to serve along with, *τινί*.

οὐστρέφω (*στρέφω*, to twist), (1) to twist together, roll into a mass ; *conglubare*. *σ. αἰτούς*, to form one solid body. Pass. to gather together, form groups. (2) As military term ; *σ. ἐπὶ δόρυ*, to make all wheel to the right.

συχνός, *ή, όν*, (1) of time ; long. (2) of number ; many, frequent.

σφαγιάζομαι, *ἄσσομαι, ἐσφαγιάσθην*, to slay a victim, offer sacrifice.

σφάγιον, *ου, τό* (*σφάζω*, to sacrifice), a victim, sacrifice.

σφάλλω, *σφαλλῶ, ἐσφηλα, ἐσφαλμαι, ἐσφάλλην*. Act. to cause to trip or stumble, throw down, overthrow, ruin. Pass. to be tripped up ; to be foiled, fail, go wrong. (Lat. *fallere, fallax*.)

σφάλμα, *ατος, τό*, a defeat, false step, failure.

σφεῖς, *σφᾶς, σφῶν, σφίσι*, reflexive pron. they themselves ; *se, sui, sibi. αὐτούς*, etc. usu. added.

σφέτερος, *α, ου*, poss. pron. from foreg. their own. Rare in prose, as *αὐτῶν* is used instead. *ἡ σφετέρα* (sc. *γῆ*), their own country.

σφόδρα, adv. very much, exceedingly, absolutely, vehemently.

σχεδία, *αs, ἡ* (*σχεῖδιος*, made hastily, from what is at hand, *σχεδύν*), a raft, bridge of boats.

σχεδόν, adv. (*έχομαι*), near, close to, *τινός* ; nearly, all but, almost.

σχέτλιος, *α, ου* (*έχω*, *σχεῖν*) (1) of persons ; enduring, suffering, un-

happy. (2) of things ; hard to bear, cruel, horrible.

σχίζω, *ίσω*, to split, cleave, divide. (Lat. *scindo*, Eng. water-shed).

σχολαῖος, *α, ου* (*σχολή*, leisure), at leisure, slowly. Cp. *σχολαίτερος, αῖτατος* ; but also *σχολαιότερος, ότατος*.

σώζω, *σω, έσωσα, σέσωκα, σέσωμαι, έσώθην*. Act. to save, rescue, keep, preserve. Pass. to reach a place in safety.

σῶμα, *ατος, τό*, the body.

σωφρονέω (*ώ*), *ήσω*, to be *σώφρων*, of sound mind, in one's sound senses ; to act with self-control.

σωφρονίζω, *ιῶ*, to make *σώφρων*, correct, chastise, set right.

σώφρων, *ου, ονος* (*σῶος*, safe, *φρήν*), of sound mind, prudent, moderate, sensible ; *mens sana in corpore sano*.

T.

τάγαθῶ, crasis for *τῷ ἀγαθῷ*.

τάδε, acc. pl. *οδε*.

ταλαντον, *ου, τό*, a talent-weight, talent ; sixty minae, about £243 15s. (*√ταλ*, bear ; *έ-τλ-ην*, *τολμάω*, *tul-i, (t)latum*.)

τάλλα, crasis for *τὰ ἅλλα*.

ταμίας, *ου, ό* (*τέμνω*, cut into portions), a steward, controller, treasurer.

Ταμύναι, *ών, αἱ*, Tamynae, a town of Euboea in the territory of Eretria.

Τάναγρα, *αs, ἡ*, Tanagra, a town in Boeotia.

ταξίαρχης, *ου, ό*, commander of a division, general of brigade.

ταξίαρχος, *ου, ό*, = foreg.

τάξις, *εως, ἡ* (*τάσσω*), (1) arrangement, order, good order, battle-array. (2) a row, line of soldiers. (3) post, position in the line. (4) rank, position, *έν έχθροῦ τάξει*. (5) a division, brigade, company.

ταπεινός, *ή, όν*, (1) low-lying,

humbled, downcast. (2) lowly, humble, in a good sense.

ταράσσω or **ττω**, **ξω**, **τετάραγμαi**, **ἐταράχθην**, to trouble, stir, throw into confusion.

παράχῃ, **ῆς**, **ῆ**, confusion, disorder, tumult.

τάσσω or **ττω**, **ξω**, **τέταχα**, **τέταγμαi**, **ἐτάχθην**, (1) to put in order, arrange, draw up, marshall, array; **τεταγμένοι**, *instructi stabant*. (2) to appoint, despatch, depute, order to supply. (3) to pass a law, enact, make a provision; infin. Synt. § 76.

ταῦρος, **ου**, **ὁ**, a bull; *taurus*, Eng. steer.

ταύτη, dat. sing. fem. **οὗτος**, adv. (1) at this point, here. (2) in this way.

ταχέως, adv. quickly. Comp. **θάσσων**, **τάχιστα**. **ὡς τάχιστα**, **ὅτι τάχιστα**, as soon as possible.

τάχος, **ους**, **τό**, swiftness, speed. **κατὰ τάχος**, with all speed, without delay. **ὡς τάχος** = **ὅτι τάχιστα**.

ταχύς, **ταχεία**, **ταχύ**, swift, quick, speedy. Comp. **θάσσων** (**ταχίων**), **τάχιστος**. **τὴν ταχίστην** (sc. **ὁδόν**), the fastest way, with all speed.

τε, enclitic particle; Lat. *que*, (1) corresponding to **καί** or a second **τε**. **θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες**, both the whole sea and all rivers. (2) Corresponding to **οὔτε** or **μήτε**, uniting or contrasting a positive with a negative clause; but, while. **οὔτε οἱ βάρβαροι ἄλκιμοί εἰσιν, ὑμεῖς τε**, the barbarians are not warlike, while you —. (3) Introducing a clause; and, again.

Τεγέα, **ας**, **ῆ**, Tegea, the ancient capital of Arcadia, on the main road between Argos and Sparta.

Τεγέυται, **ων**, **οἱ**, the people of Tegea.

τεθνάναι, inf. } contr. perf. **θνήσκω**.
τεθναῖεν, opt. }

τείνω, **τενῶ**. **ἔτεινα**, **τέτακα**, **τέταμαι**, **ἐτάθην**. Trans. to stretch, extend. Intrans. (1) to extend, to reach. (2) to have reference to, be concerned with (*tendo, teneo; continuus, tenuis*).

τειχέω (**ῶ**), to build walls, fortify.

τειχομαχέω (**ῶ**), to conduct a siege.

τειχομαχία, **ας**, **ῆ**, an assault, siege.

τείχος, **ους**, **τό**, a wall, fortification, fortified town. (✓ **τεκ**, to make; **τείχος** = the thing which must be made. So *moenia* is the *munus*, duty, which the townsman must perform.)

τεκμαίρομαι, to perceive from tokens, infer, base some conclusion on the fact that; **ὅτι**.

τεκμήριον, **ου**, **τό**, a sure sign or proof, evidence.

τέκνον, **ου**, **τό** (**τίκτω**, **τεκεῖν**), a child. Cp. bairn, from bear.

τέκτων, **ονος**, **ὁ** (**τεκεῖν**), a carpenter, wright.

τελέθω, to come into being, be: poetic.

τελευταῖος, **α**, **ον**, last, last of all, at the extremity.

τελευτάω (**ῶ**), **ῆσω**, **τετελεύτηκα**, (1) Trans.; to bring to an end, complete, finish. (2) Intrans.; to come to an end, die. The partic. is often used with verbs where we should use an adv. **τελευτῶν ἔλεγε**, at last he said. Cp. **φθάνω**.

τελευτή, **ῆς**, **ῆ**, (1) an end, fulfilment. (2) death.

τελέω (**ῶ**), **τελῶ**. **ἔτελεσα**, **τετέλεκα**, **τετέλεσμαι**, **ἐτελέσθην**, to end, finish, complete.

Τελλιάδαι, **ων**, **οἱ**, the Telliaidae, a distinguished family of Elis. They were seers or prophets, and one of them, Tellias, had gained a great victory for the Phocians over the Thessalians.

τέλος, ους, τό, (1) an end, completion, fulfilment. **τέλος** or **τὸ τέλος**, at last. (2) a division of an army. (3) τὰ τέλη, the highest power, the chief authority, the government. τὰ οἴκοι τέλη, the home government.

τέμενος, ους, τό (τέμνω), a piece of land cut off and set apart to sacred uses; an enclosure, sacred grove. Such allotments were the domains or estates of the hereditary kings or priests throughout Greece.

τέμνω, τεμῶ, ἔταμον, τέμμηκα, τέμμημαι, ἐτμήθην, to cut.

τέρας, ἄτος, τό, a sign, marvellous event, miracle. Lat. *prodigium*.

τέρμα, ατος, τό, end, boundary; *terminus*.

τέρπω, ψω, ἐτέρφθην. Act. to delight, gladden, cheer. Pass. to take pleasure in, be delighted, τινί or partic.

τέσσαρες, τέσσαρα, τεσσάρων, τέσσαρσι, four; *quatuor*.

τέταρτος, η, ον, fourth; *quartus*.

τέτορες, Doric for *τέσσαρες*.

τετράκις, adv. four times; *quater*.

τετρακόσιοι, αι, α, four hundred.

τετραμμένος, perf. part. pass. **τρέπω**.

τετρωμένος, perf. part. pass. **τιτρώσκω**.

τεχνάομαι (ῶμαι), ἥσσω, ἐτεχνησάμην, to contrive by skill, devise, invent, think of.

τέχνη, ης, ἡ, (1) art, method, skill. αἱ τέχναι, professions, trades. (2) a way, means. μηδεμιᾷ τέχνη, not at all, in no wise. ἰθεία τέχνη, straightway.

τεχνίτης, ου, ὁ, an artist, perfect in an art, a perfect workman; opp. to αὐτοσχεδιαστής, a bungling amateur.

τέως, adv. correl. to ἔως. (1) for a time. (2) before this. Poetic.

τῇδε, dat. sing. fem. ὅδε, adv. (1) in

this way, thus. (2) in this place, here.

τηλικούτος, αὐτή, οὗτο, of such an age, so old or young.

τηνικαῦτα, adv. then, by this time.

Τήνος, ου, ἡ, Tenus, one of the Cyclades.

τίθηναι, θήσω, ἔθηκα, τίθειμαι, ἐτέθην, aor. act. ἔθηκα, θές, θῶ, θείην, θείναι, θείς. Mid. ἐθέμην. The aor. pass. ἐτέθην is for ἐ-θέ-θην; cp. θύω, ἐτίθην. (1) to set, put, place; ὅπλα τίθεσθαι, to lay down, ground arms, said of soldiers who 'stand at ease.' (2) to set down as, reckon; *ζημίαν τιθέναι*. (3) to make, establish. νόμους τιθέναι, said of a legislator, like Lycurgus. νόμους θέσθαι, said of a free people like the Athenians who make laws for themselves. ἔθηκε, he laid down, made a law. (4) to make, cause. Synt. § 10.

τίμάω (ῶ), ἥσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην, to honour.

τίμη, ἡς, ἡ, (1) honour, esteem. (2) dignity, office; *honores*. (3) price, value.

τίμιος α, ον, (1) honoured, worthy. (2) valuable, precious.

τιμωρέω (ῶ), ἥσω, **τιμώρημαι**, (1) Act. to take vengeance upon, punish. *τιμωρεῖ τῷ πατρὶ τὸν φονέα τοῦ παιδός*, he punishes for the father the murderer of his son. (2) hence, *τιμωρεῖν τινί*, to assist, help. (3) Mid. *τιμωρεῖσθαι τινα*, to punish some one for oneself, be revenged on. (4) Pass. impers. *τετιμώρηται*, vengeance has been taken. See Synt. § 20. Obs.

τιμωρία, ας, ἡ (τιμή, price, ἀείρων), (1) from *τιμωρεῖν τινί*, assistance, help. (2) from *τιμωρεῖσθαι τινα*, revenge, vengeance, punishment.

τινώ, τίσω, ἔτισα, τέτικα, τέτισμαι, ἐτίσθην, Act. to pay a price or

penalty. Mid. to have a price paid to oneself, have vengeance, punish, chastise; *poenas sumere de aliquo*.

τίς, τί, τίνος, contr. **τοῦ, τίνι** or **τῷ**, interrog. pron. who? which? what? used in direct and sometimes, for **ὅστις**, in indirect questions. **τί;** why? wherefore?

τις, τι, τινός or **του, τινί** or **τῷ**, indefinite pron. some one, any one; often best translated by the indefinite article. Often, many a one, as in I. 51. **τι**, at all, in any way, by any means.

τίσις, εὖς, ἡ (τίνω), recompense, retribution, vengeance, punishment.

τιτρώσκω, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην, to wound; of a ship, to disable.

Τμῶλος, **ου, ὁ**, Tmolus, the mountain-range in Asia Minor, which separates the valley of Cayster, in which Ephesus stands, on the south, from the valley of the Hermus on the north, in which Sardis lies.

τοι, enclitic particle. in truth, observe; though often hardly to be translated by any English word. (Probably = **τῷ**, but often used as if = **σοι**.)

τοίγαρ, conj. therefore, accordingly; almost always first word.

τοίγαροῦν, conj. strengthened form of foreg.

τοίνυν, adv. strengthened form of **τοι**, never first word.

τοῖος, τοία, τοῖον, demonst. pron. *talis*, of such a kind, with such a character.

τοῖόςδε, τοιάδε, τοιόνδε, a stronger demonst. than **τοῖος**, of such a quality, so great, so good. Often referring to what follows, of the following kind; **τοιόνδε τι**, something of the following kind.

τοιούτος, τοιαύτη, τοιοῦτο, or before

a vowel **τοιούτον**, of such a kind, quality, nature, character; like **τοῖος** or **τοῖόςδε**. **τοιούτος** refers either to what has preceded or to what follows; 'such as has been stated' or 'of the following kind.'

τοιουτότροπος, **ον**, of this kind, such like.

τολμᾶω (ῶ), ἤσω, to have the heart, venture, endure. (Lat. *tuli latum*. Germ. *Geduld*, patience. Eng. thowl-pin; the peg which bears the weight of the boat; thole = bear.)

τόξευμα, ατος, τό, the thing shot, an arrow; pl. archers, bowmen.

τοξεύω, σω, to shoot with the bow, shoot at.

τόξον, ου, τό, a bow, pl. **τόξα**, bow and arrows. (✓ **τεκ**, to make, as the bow is the instrument of early times, either for hunting or for warfare.)

τοξότης, ου, ὁ, an archer, bowman.

τόπος, ου, ὁ, a place, spot; *locus*.

τορός, ἄ, ὄν (τείρω, to pierce), (1) piercing. (2) sharp, active, ready.

τόσος, η, ον, demonst. pron. so much, so great, so long, so many, *tantus*. **ἐκ τόσου**, from so long before.

τοσόσδε, τοσήδε, τοσόνδε, = foreg. but with a stronger demonst. force, and commoner in Attic prose than **τόσος**.

τοσοῦτος, τοσαύτη, τοσοῦτο or **τοσοῦτον**, so much, so great, so many, = **τόσος**, but with a stronger demonst. force. Usu., but not always, referring to what goes before. **ἐς τοσοῦτον ἤλασαν**, they went so far as I have said. Sometimes of small numbers, as in II. 356. **τοσοῦτοι ὄντες**, so few as they are. **ἐπὶ τοσοῦτό γε**, so far at least. **τοσοῦτῃ**, as adv. so much, so far.

τότε, adv. then, at that time. **τότε μὲν, τότε δέ**, at one time, at another.

του, contr. for *τινός*, gen. of *τις*.

τράπεζα, *ης, ἡ*, a table, (probably shortened for *τετράπεζα*, four-footed.)

τραπόμενος, 2 aor. part. mid. *τρέπω*.

τραῦμα, *ατος, τό (τιτρώσκω)*, (1) a wound, hurt. (2) a blow, defeat, **τραυματίζω**, *ιῶ, ἐτραυματίσθην*, to wound.

τραφέντες, 1 aor. part. pass. *τρέπω*.

τῶχως, adv. roughly, hardly.

τράχηλος, *ου, ὁ*, the throat, neck.

Τραχίνιος, *α, ον*, belonging to Trachis, Trachinian.

Τραχίς, *ίνος, ἡ*, Trachis, a town in Malis.

τῶχός, *εἶα, ὅ*, (1) rough, rugged, of ground. (2) hence, harsh, rough, stern.

τρεῖς, *τρία, τριῶν, τρισί*, three; *tres, tria*.

τρέπω, *τρέψω, ἐτρεψα, τέτροφα, τέτραμαι, ἐτράφην*, 2 aor. mid. *ἐτραπόμην*, (1) Act. to turn, rout, defeat. Mid. turn in flight, return, flee. (2) Mid. to turn oneself to, betake oneself to, employ oneself in. (3) Pass. to be turned towards, look towards, (*torquere, tormentum*.)

τρέφω, *θρέψω, ἔθρεψα, τέτροφα, τέθραμαι, ἐθρέφην*, but also 2 aor. *ἐτράφην*. Act. to feed, nourish, maintain, support. *τρ. κύμην*, to grow the hair long. Mid. to gain a living.

τρέχω, *δραμοῦμαι, ἔδρᾱμον, δεδράμῃκα*, to run.

τριακοντα, indecl. thirty.

τριακόσιοι, *αι, α, 300*.

τριηκόσιοι, *αι, α*, Ionic for foreg.

τριηραρχός, *ου, ὁ*, captain of a trireme.

τριήρης, *ους, ἡ*, a trireme, *triremis*; a galley with three banks of oars.

(Lit. *ἡ τριήρης ναῦς*, *τρία, √ἄρ, ἀρarisκω*, to fit.)

τρικάρηνος, *ον (κάρα)*, three-headed.

τρίπους, *οδus, ὁ*, a tripod, three-

footed brass kettle; a favourite votive offering of the Greeks.

τρίς, adv. thrice; *εἰς τρίς* until three times, thrice.

τρισμύριοι, *αι, α, 30,000*.

τριταῖος, *α, ον*, on the third day, two days after. The Greeks counted the day of starting as the first day.

τρίτος, *η, ον (τρεῖς)*, third; *tertius*. *εἰς τρίτην ἡμέραν*, until the day after to-morrow. See foreg.

τρόπαιον, *ου, τό (τροπή, a rout, τρέπω)*, a trophy, monument of the enemy's defeat.

τρόπος, *ου, ὁ (τρέπω)*, (1) a turn, way, fashion, manner. (2) ways of life, customs, habits, character, temper.

τροφή, *ης, ἡ (τρέφω)*, food, provisions, sustenance.

τροχάζω, *άσω*, to run quickly.

τυγχάνω, *τεύχομαι, ἐτυχον*. Trans. (1) to hit, hit a mark, *τινός*. Synt. § 43. (2) meet with, hit upon, obtain. (3) Partic. *ὁ τυχάνων*, any one who meets you, an ordinary person. Intrans. to happen, chance, fall by lot; with partic. Synt. § 93. *ἐτυχεν ἔλθάνων*, he happened to have come.

τυραννεύω, *σῶ*, to be *τύραννος*, govern absolutely; *τινός*.

τυραννίς, *ίδος, ἡ*, absolute power, sovereignty, despotism.

τύραννος, *ου, ὁ*, a tyrant, absolute sovereign, whose power was limited neither by custom nor law. (Doric word, = *κοίρανος*, a ruler, connect with *κύριος*.)

τυφλός, *ή, ὅν*, blind.

τύχη, *ης, ἡ (τυγχάνω)*, chance, fortune, whether good or bad.

Τ.

ὑβρις, *εως, ἡ*, (1) violence, arrogance, recklessness; intemperance of any kind arising from pride or want of self-control. (2) an out-

rage, insult. (Probably conn. with *ὑπέρ*; cp. *superbus, superbia*.)
ὑβριστής, οὗ, ὁ, an arrogant, violent man; licentious, passionate.
ὑγιεινός, ἡ, ὄν, healthy, sound, wholesome, (*vegeo, vegetus, vi-geo*.)
Ἰδάρνης, οὐ, ὁ, Hydarnes, commander of the Immortals in the invasion of Xerxes.
ὑδρεύομαι, to fetch water for oneself, go for water; *aquari*.
ὑδωρ, ὑδάτος, τό, water, rain; a stream, river. (Eng. *water*.)
υἱός, οὗ, ὁ, pl. *υἱείς, υἱέων, υἱάσι*, a son.
ὑμεῖς, ὑμᾶς, ὑμῶν, ὑμῖν, you, ye; *vos*.
ὑμέτερος, α, ον, your; *vester*. τὰ ὑμέτερα αὐτῶν, your own possessions.
ὑπ-ακούω, σομαι, to give ear to, submit to, obey, comply, *τινί*.
ὑπ-αναστατέον, verb. adj. from *ὑπανίσταμαι*, one must rise up (ἀνά) before (ὑπό) another, one must make room.
ὑπ-άρχω, ξω, ὑπ-ἤρξα, (1) to make a beginning of, begin, *τινός*; to begin to do, be the first to; with partic. Synt. § 93. (2) to arise, come into being, exist. (3) to belong to; *τινί*. Often impers. *ὑπάρχει μοι*, I have. τὰ ὑπάρχοντα, what belongs to me, my property; but also, the present state of affairs.
ὑπ-εδέδεκτο, plpf. pass. *ὑποδέχομαι*.
ὑπέκ-κειμαι, to be carried out of danger, put in safety.
ὑπεκ-τίθημι, or Mid., to put out in a place of safety, carry safe away.
ὑπεκ-χωρέω (ῶ), to go out before another, withdraw, retire.
ὑπ-εναντίος, α, ον, opposed to, contrary to.
ὑπεξ-άγω, to carry out of danger, carry into safety.
ὑπέξ-εμι (εἶμι), to go out secretly, withdraw unobserved, go out.

ὑπεξ-ερύω, to draw out from under.
ὑπέρ, prep. with gen. and acc. over, Lat. *super*. Gen. (1) of place; above, over, opposite; after verbs of rest. (2) on behalf of, in defence of. Acc. (1) of place; beyond, after verbs of motion. (2) of measure; beyond, above, exceeding, transgressing.
ὑπερ-αυρώ (ῶ), 1 aor. part. pass. *ὑπερ-αυρωθήεις*, Pass. to hang over; of ships, to lie off a place. Ionic.
ὑπερ-βαίνω, βήσομαι, ὑπερ-έβην, (1) to walk over, ascend, cross. (2) to overstep, transgress; *τι*. Synt. § 9.
ὑπερ-βαλλόντως, adv. exceedingly, in an excessive degree; from
ὑπερ-βάλλω, βαλῶ, ὑπερ-έβαλον, Act. to throw over or beyond; hence, to surpass, excel, bid higher, offer more and more. Mid. (1) to excel, be superior. (2) to put off, delay.
ὑπερ-δέξιος, α, ον, lying above, higher ground.
ὑπερ-έχω, (1) Trans., to hold above. (2) Intrans., to rise above the rest, excel in stature, exalt oneself. (3) to excel, outdo.
ὑπερ-λυπέομαι (οὔμαι), to be excessively distressed.
ὑπερ-πληρόω (ῶ) Act. to fill overfull. Pass. to be gorged.
ὑπερ-φυής, ἐς, οὗς (*φύω*) overgrown, monstrous, vast; rarely in a good sense, as in III. 559.
ὑπ-έρχομαι, (1) to come under; *subire*. (2) *τινά*, to come before a person, reverence, respect him.
ὑπ-ηρετώ (ῶ), ἦσω, to be a ὑπηρέτης or servant, to render service, work for, assist; *τινί*. (ὑπό, ἐρέσσω, an under-rower; hence, an assistant of any kind. The Greeks were a maritime nation, and hence ready to adopt metaphors from the working of ships into the common use of their language.)

ὑπο-ισχνέομαι (οὔμαι), **ὑπο-σχήσομαι**, **ὑπο-εσχύμην**, **ὑπο-έσχημαι**, (**ὑπό**, ἔχω, ἴσχω), to hold oneself under (an obligation), to undertake, promise, profess; fut. infin.: *pollicere*.

ὑπνος, **ον**, **ὁ**, sleep. (*som(p)nus*, *σὸρνος*.)

ὑπό, prep. with gen., dat., acc. under; *sub*. Gen. (1) of place; from under, from beneath, under. (2) of the agent; *a* or *ab*, by. (3) of things which cause an event; **ὑπ' ἀρετῆς**, impelled by courage. Dat. (1) underneath. (2) in subjection to. Acc. (1) of place; under, after verbs of motion. (2) of dependence; under a person. (3) of time; about, near. **ὑπὸ νύκτα**, towards nightfall; but also as in III. 265, under cover of night.

ὑπο-δαιμάινω, to fear before, stand in awe of.

ὑποδέξιος, **α**, **ον** (**ὑπο-δέχομαι**), ample, capacious.

ὑπο-δέχομαι, **ξομαι**, **ὑπο-δέδεγμαι**, (1) to receive in hospitality. (2) to undertake, promise; **τινί**.

ὑπο-δέω, **δήσω**, **δέδεμαι**, Act. to bind from beneath, tie on shoes or sandals. Mid. to wear shoes or sandals; opp. to **ὑπολύομαι**.

ὑπό-δημα, **ατος**, **τό**, a shoe, sandal.

ὑπο-ζυγιον, **ου**, **τό** (**ὑποζεύγνυμι**), an animal bound beneath the yoke, a beast of burden, draught beast, *jumentum* = *jugimentum*.

ὑπο-θήκη, **ης**, **ῆ** (**ὑποτίθημι**), a suggestion, warning, piece of advice.

ὑπο-κάθηναι, (1) to station oneself before a place. (2) to lie in wait for, **τινά**.

ὑπο-κεχυμένος, pf. part. pass. **ὑπο-χέω**.

ὑπο-κρίνομαι, aor. **ὑπο-εκρίνάμην**, to answer, reply.

ὑπο-κύπτω, **ψω**, to stoop under, bow

the head, submit to; **τινί**. Synt. § 20.

ὑπο-λαμβάνω, **λήψομαι**, **ὑπο-έλαβον**, (1) to take up; esp. of speech, **ὑπολαβὼν ἔφη**, said in reply. (2) to take up an idea, assume, suppose; hence, to suspect, disbelieve.

ὑπο-λείπω, **ψω**, **ὑπο-έλιπον**, **ὑπο-ελείφθην**, to leave behind.

ὑπο-μένω, **μενῶ**, **ὑπο-έμεινα**, (1) to stay behind, stay at home. (2) to abide, wait the attack of, **τινά**; to endure, submit to; **τι**. (3) to stand one's ground, venture, have the courage; partic. Synt. § 93.

ὑπό-πλεως, **ων**, half-full, somewhat full.

ὑπο-οπτεύω, **σω**, to suspect, have suspicions, mistrust; **τινά**, or object-clause with infin.

ὑπό-σπονδος, **ον**, (**σπονδή**), under a truce or treaty. **τοὺς νεκροὺς ὑποσπ. αἰτεῖν**, to ask a truce for taking up the dead. To do so was an acknowledgment of defeat.

ὑπο-στρέφω, **ψω**, **ὑπο-εστρέφθην**. Intrans. to turn about, turn short round.

ὑπο-στροφή, **ῆς**, **ῆ**, a turning round to flee.

ὑπο-τίθημι, Act. to place under, lay as a foundation. Mid. to suggest, advise, enjoin upon; **τινί τι**.

ὑπο-φαίνω, Intrans. of the dawn or spring; to begin to appear, to break.

ὑπο-φέρω, to bear from beneath, endure, suffer.

ὑπο-χέω, **χεῶ**, **ὑπο-έχεα**, **ὑπο-κέχυμαι**, Act. to pour, spread out under. Pass. of leaves lying scattered on the ground.

ὑπο-χωρέω (**ῶ**), to go back, retire.

ὑπωρία, **ας**, **ῆ** (**ὑπό**, **ὄρος**), the lower slopes of a mountain, skirts of a mountain-range.

Ἰστιάσης, ου, δ, Hystaspes, a Persian of the royal house, the Achæmenidae, and father of Darius.

ὕστατος, η, ον, hindmost, last. **ὕστατα**, adv. for the last time, last.

ὕστεραίος, α, ον, later, following. **τῇ ὕστεραίᾳ** (sc. **ἡμέρᾳ**), on the next day.

ὕστερος, α, ον, after, later, following; with gen., too late for. **ὕστερον**, adv. afterwards.

ὑφ-αρπάζω, **άσσομαι**, to steal away from before another; **λόγον ὑφα**, to take the word out of a man's mouth, interrupt, prevent.

ὑφ-εκτέον, verb. adj. from **ὑπέχω**, one must endure, submit to, τι.

ὑφ-ηγέομαι (οὔμαι), to go first, lead the way.

ὑφ-ίημι, (1) Trans.; to let down, let fall. (2) Intrans.; to slacken, abate from, give way before; **τινός**. (3) to yield, give way to; **τινί**.

ὑφ-ίστημι, **ὑπο-στήσω**, **ὑπ-έστην**, **ὑπ-έστησα**, **ὑφ-έστηκα**, (1) Trans. tenses, to place or set under; **ὑπεστησάμην**, to place in contrast with; **τί τινι**. (2) Intrans. tenses, to put oneself under an agreement, promise, undertake.

ὑψηλός, ή, όν, high, lofty, on high. **ὑψοῦ**, adv. high, on high.

Φ.

φαγεῖν, 2 aor. inf. **έσθιω**.

φαιδρός, ά, όν (**φαίνω**), bright, cheerful, joyous.

φαίνω, **φάνω**, **έφηνα**, **πέφηνα**, **πέφασμαι**, **έφάνην**, **έφάνθην**, **πέφηνα**, I appear; **έφάνην**, I appeared; **έφάνθην**, I was brought into view. (1) Act. except **πέφηνα**, to bring to light, make plain, reveal, show, display, exhibit. (2) Mid. with **πέφηνα**, to come to light, appear, prove oneself. **φαινόμενος**, as adj. manifest. **φαίνεται** **άληθεύειν**, he seems to be

speaking the truth; (really he is not.) **φαίνεται** **άληθεύων**, he is manifestly speaking the truth. Synt. § 93.

φάλαγξ, **γγος**, ή, a close body of infantry, phalanx. The ordinary Greek phalanx was only eight deep. The Thebans, under Epaminondas, increased the depth to twenty-five. The charge of this deep phalanx at Leuctra overthrew the Spartan army.

Φάληρον, ου, τό, Phalerum, the western harbour of Athens. Peiræus was the eastern.

φανερός, ά, όν (**φαίνω**), open to sight, plain, visible, manifest. **έκ τοῦ φανεροῦ**, openly. **φανερός** **είμι**, with partic. Synt. § 93, like **φαίνομαι**, 'to be known to.'

φανερῶς, adv. plainly.

φαντάζομαι, to appear, usu. to make a show, vaunt oneself, boast proudly.

φάσκων, **φάσκειν**, to say, profess, assert, allege; used as part. and infin. of **φημί**; **φάσκω** never used.

φάσμα, ατος, τό (**φαίνω**), a phantom, vision, spectre.

φάτνη, ης, ή, a manger, feeding-trough. (For **πάθνη**, from **πατέομαι**, to feed.)

φάυλος, η, ον, poor, mean, paltry, worthless.

Φειδιππίδης, ου, δ, Pheidippides, an Athenian courier, employed to convey messages of state.

φείδομαι, **φείσομαι**, (1) to spare, use sparingly; **τινός**; **parcere**. (2) to shirk, shrink from; **τινός** or infin. Synt. § 44.

φερέγγυος, ον (**έγγύη**, a pledge), giving surety, trustworthy, capable, sufficient.

φέρω, **οἶσω**, **ήνεγκα**, **ένήνοχα**, **ένήνεγα**, **ήνέχθην**, (1) Trans., to bear, carry, maintain, support, contribute, cp. **φύρος**. (2) In-

trans., to lead, of roads, &c. ἡ γνώμη ἔφερε, opinion led to, was in favour of. (3) Imperat. φέρε, like ἄγε, Come, foll. by subj. Synt. § 58. (4) Pass. φέρομαι, to be borne or carried along, to move forwards, charge, roll along; φερόμενοι, of soldiers, with a charge, with a rush. (5) to turn out, κακῶς φέρεσθαι, to move on badly, miscarry. (6) to gain for oneself, to win. (Lat. *fero, fortis, fortuna*. Eng. bear, birth, bairn.)

φεῦ, interj. alas, oh.

φεύγω, ξομαι, ἔφυγον, πέφευγα, πέφυγμαι, (1) to flee, run away. (2) to flee from, shun, run away from; τινά. φεύγω, I try to escape. ἔφυγον, I escaped. (3) to fly one's country, be banished. (*fugio, fuga*.)

φημί, φῆς, φησί, imp. ἔφην, φαθί, φῶ, φαίην, φάναι, φάς, to say, speak, often with another partic. ἔφη λέγων, he continued to say, went on with his tale. (For φάναι and φάς, φάσκειν and φάσκων are commonly used; εἶπον is the aor. εἶρηκα, εἶρημαι, ἔρρηθην, the perfects, and aor. passive.)

φθάνω, φθήσομαι, ἔφθην, ἔφθασα, ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς, to do something before another, be beforehand, anticipate, with partic. Synt. § 93. φθῆναι τοὺς Ἀθ. ἀφικόμενοι εἰς τὸ ἄστυ, to reach the city before the Athenians.

φθέγγομαι, ξομαι, ἐφθεγξάμην, to utter a distinct sound, call aloud, utter. (φθογγή, φθογγός, a voice.)

φθείρω, φθερῶ, ἐφθειρα, ἐφθαρκα, ἐφθαρμαι, ἐφθάρην, to destroy.

φθίηναι, 2 aor. infin. φθάνω.

φθίνω, φθίσομαι, ἐφθίκα, ἐφθίμαι, 2 aor. mid. ἐφθίμην; part. φθίμενος, fallen, dead; to decay, dwindle, wane, perish. μὴν φθί-

νον, the third decad of the month; see μῆν.

φθονερός, ἄ, ὄν, grudging, jealous, envious.

φθονέω (ᾧ), ἦσω, to be envious or jealous, bear ill-will, envy. φθονεῖν τινί τινος, to grudge one something. Synt. §§ 20, 48.

φθόνος, ον, ὁ, envy, jealousy, ill-will; *invidia*.

φιάλη, ης, ἡ, a broad bowl, for drinking or pouring libations; *patera*.

φιλανθρωπία, ας, ἡ, humanity, kindness, benevolence.

φιλόανθρωπος, ον, humane, kind, gentle.

φιλέλλην, ηνος, ὁ, fond of the Hellenes or Greeks.

φιλέω (ᾧ), ἦσω, πεφίληκα, πεφίλημαι, (1) to love, treat kindly. (2) foll. by infin. to be fond of doing, used to, wont. φιλεῖ ὁ θεός, God is wont.

φιλία, ας, ἡ, friendship, love, amity.

φίλιος, α, ον, belonging to a friend, friendly, kind. ἡ φιλία (sc. γῆ), opp. to ἡ πολεμία, friendly country.

φιλίτια, ον, τά, the friendly, common meals, at Sparta; = *συσσίτια*. It is disputed whether φιλίτια, the friendly, or φιδίτια (φείδομαι), the thrifty meal, is the proper term.

φιλονεικία, ας, ἡ (νεῖκος, ον, a quarrel), love of strife, rivalry, party-spirit.

φιλόπολις, εως, ὁ, ἡ, loving the state, patriotic, public-spirited.

φιλοπονέω (ᾧ), to love toil, work hard, be diligent.

φιλόπονός, ον, loving labour, patient, industrious.

φίλος, η, ον, dear, beloved, pleasing. ὁ φίλος, *amicus*, a friend. τὰ φίλα σοι, what you like. Comp. φίλτερος, φίλτατος.

Φλιούς, οὔντος, ὁ, Phlius, an independent state in Peloponnesus.

φλοιός, οὐ, δ (φλέω, to gush), the rind, bark of trees.

φλυᾶρέω (ᾠ), ἤσω (φλύζω, to bubble over), to talk idly, trifle, talk nonsense; *nugari*.

φοβερός, ἄ, ὄν, (1) causing fear, formidable; τὸ φ. danger. (2) fearful, afraid.

φοβέω (ᾠ), ἤσω, *πεφόβηκα, πεφόβημαι*. Act. to scare, frighten, terrify. Mid. to fear, be afraid, dread; foll. by μή with subj. or opt. Synt. § 63.

φόβος, ου, δ, fear, panic, terror, dismay. *φόβος ἀκοῦσαι*, a fearful thing to hear of.

φοινίκεος, ἑα, εον, contr. οὖς, ᾠ, οὖν (φοῖνιξ, ἵκος, a purple dye discovered by the Phoenicians), purple-red, crimson.

φοινικίς, ἵδος, ἡ, a dark-red military cloak, worn by the Spartans; *pu-nicea vestis*.

Φοῖνιξ, ἵκος, δ, a Phoenician. *Poenus*.

φοιτάω (ᾠ), ἤσω, to come and go, come frequently; to go to and fro, regularly, as a boy to school.

φονεύω, σω (φόνος), to murder, slay, cut down.

φόνος, ου, δ, death, slaying, murder, slaughter, butchery; *caedes*.

φορβή, ἡς, ἡ (φέρβω, to feed), fodder; but also, food, meat. Ionic and poetic.

φορέω (ᾠ), ἤσω, to bear along, carry.

φόρος, ου, δ (φέρω), contributions brought in, tribute.

φραγμός, οὐ, δ (φράσσω), a fence, hedge, fortification.

φράζω, σω, ἑφράσα, Act. to point out, show, make known, tell, declare, explain. Mid. with pft. *πέφρασμαι* and aor. *ἐφράσθην*, to speak with oneself, consider, reflect. *ἐφράσθην*, also in Herod., to notice, observe, mark, = Att. *ἐγνων*.

φράσσω, ξω, ἑφραξα, to fence in,

hedge, secure, fortify. (✓*φραγ* has a wide range in Teutonic languages. Eng. borough, -burgh, -bury. Germ. *Burg*, town; *berg*, mountain.)

φρενῆρης, ες, ους (φρήν, ✓*ἄρ*, ἀρ-ρίσκω, cp. *τριήρης*), of sound mind, in his senses.

φρήν, *φρενός*, the mind or heart, as the centre of thought.

φρονέω (ᾠ), ἤσω (φρήν), to think, have thoughts, wisdom, understanding. *φρονεῖν* implies more than the mere action of thinking; it is thought as affecting the heart and will. *τὰ σὰ φρονεῖν*, to be minded like you, choose your side. *μέγα φρονεῖν*, to have high thoughts, be proud or vain; *ἐπί τινι*. *ταῦτα φρονεῖν*, to have this notion.

φρόνημα, ατος, τό, spirit, heart, will, purpose. Sometimes in a bad sense, pride, IV. 60.

φρονητέον, with μέγα, verb. adj. from *φρονῶ*, one must be proud.

φροντίζω, ἴσω (φροντίς, ἵδος, ἡ, thought, reflexion), (1) to think, reflect, consider. (2) to think of, weigh; τι. (3) to give attention to, care about, take thought for; *τινός*. Synt. § 45.

φρουρά, ἄς, ἡ, (1) a watch, guard. (2) duty, service. At Sparta, a body of men prepared for immediate service; hence, *φρουρὰν φαίνειν*, to proclaim a levy. From

φρουρέω (ᾠ), ἤσω, Act. to be on guard, to defend. Pass. to be watched, guarded. (*πρό*, *δράω*, look out in front; the aspirate in *δράω* affects the π in *πρό*.)

Φρύξ, υγός, δ, a Phrygian. οἱ Φ. the Phrygians.

φυγός, ἄδος, δ, ἡ (φυγεῖν), a fugitive, exiled, banished man.

φυγή, ἡς, ἡ, (1) flight; *fuga*. (2) exile, banishment.

φυλακή, ἦς, ἡ, (1) watching, guard, custody, safe-keeping. ἐν φυλακῇ, under guard. (2) a watch of the night.

φύλαξ, ἄκος, ὁ, a watchman, guard, sentinel.

φυλάσσω or **ττω**, ξω, **πεφύλαχα**, **πεφύλαγμαι**, **ἐφυλάχθην**, Act. to watch, guard, defend, take care of; **τινά**. Mid. to be on one's guard against, shun, avoid; **τινά** or **τι**. foll. by infin. with **μή**. Synt. § 110.

φυλή, ἦς, ἡ (**φύω**), a tribe, union of citizens, and subdivision of the state. At Athens, after § 10, there were ten tribes, named after heroes of Athenian legend. The tribes were local divisions, and for each a **στρατηγός** was elected by the people. At Marathon the Athenians fought in the order of their tribes.

φύλον, ου, τό (**φύω**), a stock, race, kind, people, nation.

φύρω, **φύρω**, **πέφυρμαι**, to mix, mingle together, stain, defile.

φυσάω (ᾶ), ἥσω, to blow, puff out. **πεφυσημένος**, puffed, blown out, of an unhealthy face.

φύσις, εως, ἡ (**φύω**), (1) growth, *natura*; hence, natural powers, disposition, character. (2) the course of nature, natural law, nature; opp. to the customs of man. **φύσει**, by nature, naturally. **νόμῳ**, by custom, arbitrarily. **κατὰ φύσιν**, according to nature, **παρὰ φύσιν**, contrary to nature. (3) birth, origin.

φύω, φύσω, **ἐφύσα**, **ἐφυν**, **πέφυκα**, (1) Trans. tenses, (pres. fut. 1 aor.) to produce, bring forth. (2) Intrans. tenses, (mid. 2 aor. perf.) to grow, come into being, be born, exist. **πέφυκα**, I am by nature, am; partic. Synt. § 93.

Φωκεύς, εως, ὁ, a Phocian.

φωνή, ἦς, ἡ, a sound, voice, cry.

φῶς, **φωτός**, τό, (1) light, daylight. (2) the light of publicity. (**φάος**, **φαίνω**.)

X.

χαίρω, 2 aor. **ἐχάρην**, **κεχάρημαι**, in mid. sense, (1) to rejoice, be glad, pleased; **χαίρω ἀκοίων**, I am delighted to hear. (2) The partic. **χαίρων**, united with another verb, has the meaning of 'with impunity,' 'unpunished.' **οὐ χαίρων**, 'to his cost.' (3) Like *salve*, **χαίρει** is a common form of greeting either at meeting or parting. Hail, Farewell. Hence, **εἰὼν χαίρειν**, to bid farewell to, set at nought.

χαλεπός, ἡ, ὄν, (1) of things; hard, difficult, dangerous; **χαλεπά ἐστι**, it is a hard task. The Greeks have a fine proverb; **χαλεπὰ τὰ καλὰ**, things that are honourable are difficult. (2) of persons; hard to deal with, savage, cruel, stern.

χαλεπῶς, adv. with difficulty, hardly, *aegre*, *vix*.

χάλκεος, έα, εον, contr. **χαλκοῦς**, ἡ, ὄν, of copper, bronze, *aeneus*.

χαλκεύς, εως, ὁ, a coppersmith, blacksmith.

χαλκός, οὔ, ὁ, copper, bronze, i. e. copper mixed with tin. Brass, by which **χαλκός** is commonly translated, is made of copper and zinc, and was not known to the ancients.

χαλκότης, ου, ὁ (**τύπτω**, to strike), a worker in copper, coppersmith.

χαμαί, adv. on the earth, on the ground, used even after verbs of motion. Properly a locative case, *humī*.

χαράσσω or **ττω**, ξω, **κεχάραγμα** (**χάραξ**, ἄκος, ὁ, a stake), to scratch, mark; hence, to exasperate, irritate. (**χαράσσω** means also to engrave coins; **χαρακτήρ**

is the stamp in the coins. Hence *character*, the stamp of sterling money.)

χαρίζομαι, *ιούμαι*, *ἐχαρισάμην*, *κεχαρίσμαι*, to do a favour or kindness to, oblige, gratify; *τινί*. *κεχαρισμένος*, as adj. wished for, welcome.

χάρις, *ἴτος*, *ῆ*, acc. *χόριν*, (1) beauty, grace. (2) gratitude, good-will for a kindness received. *χάριν εἰδέναι τινί*, to be thankful, grateful, feel gratitude. *χάριν ἔχειν τινί τινος*, to be grateful. *χάριν θέσθαι* or *καταθέσθαι τινί*, to earn some one's gratitude, lay up a store of gratitude in his heart. (3) a favour, a kindness. (4) *χάριν*, the acc. is often used as a prep. with gen. for the sake of, *causa*; usu. after the case. (*χαίρω*.)

χειμερίζω, *ῶ*, to pass the winter.

χειμών, *ῶνος*, *ὀ*, (1) winter, cold weather; *χειμῶνος*, in winter. (2) a storm; *hiems*.

χείρ, *χειρός*, *ῆ*, dat. pl. *χερσί*, (1) the hand. *ἐν χερσὶν ἔχειν*, to have in hand, be engaged in. *εἰς χεῖρας ἄγειν*, to get in hand, bring into the field. *ὑπὸ χεῖρα ποιεῖσθαι*, to subdue. (2) a body, band, company of soldiers. *χειρὶ πολλῇ*, *cum magna manu*. The body of men is the *hand*, by which the will of the person who directs them is performed.

χειρδομαι (*οὔμαι*), *ώσομαι* (*χείρ*), to overpower, subdue; *ἐχειρώθην*, I was subdued.

χειροτέχνης, *ου*, *ὀ*, a handicraftsman, artisan.

χείρων, *ον*, *ονος*, worse, inferior; used as comp. of *κακός*. Connected with *χείρ*, probably 'under the hand,' 'subjected.'

χέω, *χέω*, *ἔχεα*, *κέχϋκα*, *κέχϋμαι*, *ἐχϋθην*, to pour.

χιλιάς, *ἄδος*, *ῆ*, a thousand.

χιλίοι, *αι*, *α*, a thousand, also in

sing. with nouns of multitude, *χιλία ἵππος*, a thousand horse.

χιτών, *ῶνος*, *ὀ*, (1) an Oriental name given to the frock or tunic, the close-fitting under-garment of the Greeks; *tunica*. Above the *χιτών* was worn the *φῆρος*, *χλαῖνα*, or *ἱμάτιον*; *toga*. (2) Of soldiers, a coat of mail.

Χοάσπης, *ου*, *ὀ*, the Choaspes, the river on which Susa lay. The king of Persia drank no water except from this river, so that, wherever he went, the water was carried for his use. In the old Testament (Dan. viii. 3), the Choaspes is mentioned under another name, 'the river of Ulai.'

χοῖραι, *ῶν*, *αἱ*, Choerae, a place on the coast of Euboea. (*χοιράς*, a sunken reef.)

χορός, *ου*, *ὀ*, (1) a dance. (2) a troop of dancers or singers, a chorus, company. (3) a place for dancing; cp. *εὐρύχορος*.

χόρτος, *ου*, *ὀ*, food, fodder, proven-der. (Lat. *hortus*. Eng. garden.)

χράω (*ῶ*), *χρήσω*, *ἐχρησα*, *κέχρημαι*, *ἐχρήσθην*; *χράω*, like *πεινάω* and *διψάω*, contracts in *η* not in *αἰ*. Act. to give an oracle, answer, respond. Mid. (1) to consult an oracle. (2) to use, make use of, employ; have the advantage of, profit by; *τινί*. Synt. § 27. Obs. (3) exhibit, use a disposition, give way to; *ὀργῇ*, *θυμῷ*. (4) to do with, make of, treat, use, deal with a person.

χρεών, neut. and indecl. subst. probably = *χρῆ ὄν*, used with *ἔστί*, as an impers. verb, it is proper, right, necessary. Often as acc. abs. Synt. § 15.

χρή, impers. verb, it is necessary, right, proper. *χρή*, *χρῆν* or *ἐχρῆν*, *χρῆ*, *χρεῖη*, *χρῆναι*, *χρεών*, neut. and indecl. (Probably *χρή* is an old substantive which, by

- union with the tenses of εἰμί, forms the above words. In the pres. *χρή, ἐστί* is omitted. *χρήν* = *χρή ἦν*; *ἐχρήν* is formed on a false analogy, as if it was necessary for a word, imperfect in meaning, to be augmented. The partic. *χρεών* = *χρή ὤν*; cp. *λᾶός* Att. *λεώς*.
- χρηῖζω**, (1) to need, require, be in want of; *τινός*. (2) to ask, demand, request; infin. or gen. of person.
- χρήμα**, *ατος, τό* (*χράομαι*), (1) something required or used, a thing. (2) Pl. *χρήματα*, affairs, goods, property, money.
- χρηματίζω**, *ιῶ* (*χρήματα*), to do business, usu. Mid. to do business for oneself, make money.
- χρηματισμός**, *οὔ, δ* (*χρηματίζομαι*), money-making.
- χρηματιστέον**, verb. adj. from foreg. one must make money.
- χρήσιμος**, *η, ον* (*χράομαι*), useful, serviceable, either of men or things; *τινί*. Synt. § 23.
- χρήσις**, *εως, ἡ* (*χράομαι*), (1) a using, employment. (2) use, advantage.
- χρησμολόγος**, *ον*, uttering oracles; *ἀνὴρ χ.* a soothsayer, diviner.
- χρησμός**, *οὔ, δ* (*χράω*), the answer of an oracle, an oracle.
- χρηστηριάζω**, *ᾶσω*, Act. to give an oracle. Mid. to consult an oracle. *χ. τῷ θεῷ*.
- χρηστήριον**, *ου, τό* (*χράω*), the seat of an oracle, an oracle.
- χρηστός**, *ή, όν* (*χράομαι*), (1) of things; useful, serviceable; of land, rich. (2) of persons; good, serviceable. (3) of omens; fortunate, favourable.
- χρόνος**, *ου, δ*, time. *χρόνῳ*, in time. *χρόνῳ ὕστερον*, some time afterwards.
- χρύσεος**, *έα, εον*, contr. *χρυσούς, χρυσή, χρυσούν*, (1) golden. (2) gilt, gilded = *ἐπίχρυσος*.
- χρυσίον**, *ου, τό*, a small piece of gold, gold money.
- χρυσοχάλινος**, *ον* (*χάλινος, ου, δ*, a bridle), with gold-studded bridle.
- χρυσός**, *οὔ, δ*, gold.
- χώρα**, *ας, ἡ*, (1) space, place, room which anything occupies. (2) proper place. *κατὰ χώραν μένειν*, to stay in their post, as they were before. (3) land, country.
- χωρέω** (*ᾶ*), *ἦσω, κεχώρηκα* (*χώρα*), (1) to make room for oneself, to advance, attack. *δύοσε χωρεῖν τινί*, to join battle with some one. (2) to turn out well or ill; cp. *προχωρεῖν*. (3) Trans., to contain, have room for, of measures.
- χωρίζω**, *ιῶ, κεχωρίσμαι, ἐχωρίσθην*, Act. to separate, divide; *τί τινος*. Pass. to be separated, differ from; *τινός*.
- χωρίς**, *ου, τό* (dimin. from *χωρος* or *χώρα*), a place, spot, esp. a fortified post, town.
- χωρίς**, adv. apart, separately, or prep. with gen. apart from, except.
- χώρος**, *ου, δ*, a place, spot, district, not so common in Att. as *χώρα*.

Ψ.

- ψέλιον**, *ου, τό*, an armlet, bracelet.
- ψελιοφόρος**, *ον*, wearing bracelets.
- ψευδής**, *ές, οὖς*, lying, false, untrue, either of persons or things.
- ψεύδω**, *σω, ἔψευσμαι, ἐψεύσθην*, (1) Act. to cheat by lies, defraud; *τινά τινος*. Pass. to be baulked of, fail in, *τινός*; or, to be deceived in, *τινί*. (2) Mid. to lie, speak falsely, or with acc. to belie, falsify.
- ψεύστης**, *ου, δ*, a liar, cheat.
- ψηφιδόφορος**, *ου, δ* (*ψήφος*), having a vote, a voter.
- ψηφίζομαι**, *ἐψηφισάμην, ἐψηφισμαι*, Dep. to give one's vote, vote for, resolve; infin. Synt. § 76.

ψήφισμα, ατος, τό, a measure passed by the votes of the *ἐκκλησία*, a decree, statute.

ψῆφος, ου, ἡ (*ψάω*, to rub), a pebble, a voting-pebble, a vote.

ψιλός, ἡ, ὁν, (1) bare, stripped. (2) as military term, light-armed; opp. to *ὀπλιταί*.

ψόφος, ου, ὁ, a sound, noise, rustling, *strepitus*.

ψυχή, ἡς, ἡ (*ψύχω*), (1) breath, life. (2) the soul, spirit, heart, mind. *ἐκ τῆς ψυχῆς*, with all the heart. *ψυχή* is the seat of *θυμός*, from which all courageous action comes.

ψυχος, ους, τό, cold, frost.

ψυχρός, ἄ, ὁν, (1) cold, cool, chilling. (2) comfortless, fruitless.

ψύχω, ξω, to breathe, cool.

Ω.

ὦ, interj. O.

ὦδε, adv. from *ὅδε*, (1) of manner; in this way, so, so much, esp. of what follows, in the following way. (2) of place; hither, here.

ὠθέω (ῶ), ὠσω, ἔωκα, ἔωσμαι, augm. tenses, *ἔωθουν, ἔωσα, ἔωσθην*. Act. to push, thrust, force away from, hurl back. Mid. sometimes with reciprocal force, to thrust each other.

ὠθισμός, ου, ὁ (*ὠθέω*), justling, struggling, hot fighting, close quarters.

ὠμοσεν, 1 aor. act. *ὤμνυμι*.

ὠνιος, α, ου, (*ῶνιος, ου, ὁ*, price, *venum*), for sale, in the market.

ῶρα, ας, ἡ, (1) season, time, time of year. (2) time of day, hour. (3) right time, high time. (4) beauty, prime of life, (*hora*, year.)

ῶρμητο, plpf. pass. *ὤρμην*.

ὥς, demonstr. adv. thus, so. In Att. only used in the phrases, *καὶ ὥς*, even thus, *οὐδ' ὁ μὴδ' ὥς*, not even

thus, and *ὥς δ' αὐτως*, in the same way.

ὥς, rel. adv., conj., or prep. A. rel. adv. (1) as, even as, corresp. to *οὕτως*, *ὥς ἐμοὶ δοκεῖ*, as it seems to me. *ὥς* with *έχω* and gen. Synt. § 37. Obs. 2. (2) With adv. esp. superl. *ὥς τάχιστα*, as soon as possible. (3) With pres. partic. or gen. abs. (Synt. § 54, 88 Obs.) *ὥς* denotes a cause or reason. With fut. partic. (Synt. § 92) it marks a purpose, either apparent or real. (4) With numerals, about, *admodum*.

B. conj. (1) introducing a fact, that, *quod*. Synt. §§ 71, 79. Obs. 2. (2) In final clauses, in order that = *ὅπως*. (3) With infin. so that, so as to; *ὥς ἔπος εἰπεῖν*, so to speak; *ὥς εἰκάσαι*, to conjecture. (4) Of time, when, with indic.

C. prep. with acc. to, but only of persons. *ὥς τὸν βασιλέα*, to, before the king.

ὠσαύτως, adv. strengthened from *ὥς*, in like manner, in the same way; *τινί*. Synt. § 23.

ὥσπερ, adv. just as, even as.

ὥστε, adv. of consequence, so that, so as to. (1) With infin. Synt. § 78; but also with indic. when a special emphasis on the fact of the result is intended. (2) With gen. abs. or partic. to indicate cause or reason; as, since. Synt. § 54, 88 Obs.

ὠφέλέω (ῶ), ἤσω, ὠφέληκα, ὠφέλημαι, ὠφελήθην, Act. to help, assist, be of service to; *τινά*. Cp. *juvare*. Pass. with fut. mid. to be helped, receive assistance.

ὠφέλημα, ατος, τό, a help, service done, an advantage.

ὠφέλιμος, ου, useful, profitable, advantageous; *τινί*. Synt. § 23.

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